The LUTHERAN

FIVE MISSIONARIES COMMISSIONED

Service was held during WMS convention

5, No. 2

OCTOBER 8, 1952

CENTS

Divine Helpe

ON THE MORNING of my scheduled speech before one of our local service organizations, I was suffering "last-minute panic" after a restless night. Nervously pacing the kitchen floor, I went over my notes aloud, trying hard to keep the tremble out of my voice.

It was no use. Cold fear seemed to shake every word. Even the effects of my husband's encouragement at breakfast seemed to be diminishing.

"WHAT ARE YOU worried about?" Bill had said before leaving for work. "You know your subject. You have plenty of material on hand. The film you're going to show arrived in time. So what is there to be excited about? Just relax."

"Yes, but I'm no public speaker," I thought now, annoyed by a voice that quavered and words that came hesitantly. "No doubt those men are used to hearing eloquent speakers at their luncheon ings. And here I can't even get start an interesting introduction!"

Suddenly something jogged my m with another thought. "Wasn't it who protested that he was no speak

I got the family Bible and opene Exodus. In the fourth chapter I God's answer to him, also an ans me. "Now therefore go, and I will b thy mouth, and teach thee what thou say."

OF COURSE, Moses had Aaron's he it was God's power that really count both of them. As I closed the Bib voice no longer trembled. It sounded and sure. I had God's help, too.

An hour later I was ready to go meeting. Somehow, I felt that I going alone!

—ERNESTINE S. DA

The LUTHERAN News Magazine of the United Lutheran Church in A

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IIS WEEK in *The* LUTHERAN

DOZEN QUESTIONS WILL BE ANSWERED - - - - - - - 12
United Lutheran Church convention at Seattle must make decisions

_CA WOMEN HOLD RECORD MEETING - By Richard T. Sutcliffe 15
Missionary Society plans vigorous three-year program

HURCHMEN URGED TO POLITICAL ACTION - By C. E. Koppenhaver 18
Brotherhood convention heard about the church and the world

HRISTIANITY IS A RELIGION OF GRACE - By Reinhold Niebuhr 19
Believers must recognize frailty and dependence on God

M A REFUGEE FROM THE REDS - - As told to Philip R. Hoh 21
Story of a German obliged to flee across the East-West border

HE HEAVENS REVEAL GOD - - - - - - By Paul W. Travis 24
Astronomers at Mt. Palomar are humble before mystery of universe

WS

e Church in the News - - 4
World News Notes - - - 10

'ashington: Lie Detectors - - - - By Robert E. Van Deusen 11

EWS IN THE CHURCHES:

ntucky-Tenn. - - Roger Imhoff 37
ryland: Baltimore - Lloyd Keller 39
nnesota - - - Paul L. Wetzler 40
w York: Manhattan - - - - - 36
Buffalo - - - Franklin L. Jensen 36
North Carolina - David F. Cooper 46
Ohio - - - - Rudolph Walborn 42
Penna.: Allentown - H. W. Snyder 38
Lancaster - - - Ernest J. Hoh 48
Philadelphia - - - - - - - - - 44

ory of the Week - - - 37
Home Missions - - - - 39

ATURES

ve Make a Family: Unexpected Interlude - By Margaret A. J. Irvin 28

ble in Daily Living: Prayer is Powerful - - - By Ruby Lornell 30

rsonal Problem Clinic - - - - - - - - By Earl S. Rudisill 32

oks - - - - - - - - 33
Letters - - - - - - - 35

Conclusion - - - - - - - - - - - - - - - - 50

Lutheran bishop is going to Moscow

Communists in Germany had called Bishop Otto Dibelius a tool of American aggression because he had twice gone to Washington to talk with President Harry Truman. Next month the bishop may add Moscow to the list of cities he has visited.

An invitation for a trip to Russia came from headquarters of the Russian Orthodox Church. Bishop Dibelius after consulting with members of the council of the Evangelical Church in Germany agreed to go in November.

Russians in Germany are more temperate than the East German Communists in dealing with the church. They aren't eager to repeat Hitler's mistake in goading the church into all-out opposition. But if western Germany forms a military alliance with the western allies—ending hope for a reunion of Germany according to Russian specifications—some attempt to force the East German churches under rigid Soviet control is expected.

Bishop Dibelius might come back from Moscow with bad news for his East German brothers. He was informed he would consult in Russia with spokesmen of the government as well as church officials. The churches are the strongest islands of freedom that survive in the German East Zone. Russians can't indefinitely allow them to remain free.

Chinese release more missionaries

When Chinese Communists decide they have kept a Christian missionary in one of their prisons long enough, they announce they have found him guilty of treachery to China and must "deport" him. Police march him to the Hong Kong border and let him cross.

An American Methodist, the Francis Stockwell, is due to be de it was announced in Chungkin month. He was arrested in No 1950. An American Roman C bishop, the Rev. John O'Shea, st over the Hong Kong border in m tember. He became ill soon afte arrested in February. Commun him go to his home in Kanchow month later they arrested him ag

About 20 European Roman C missionaries were released last m

No persecution in Egypt

New dictator of Egypt, C Mohammed Naguib, promised last that Christians and Jews will ha same rights as Moslems. To po ficers and coast guardsmen he st don't want you to say: this on Moslem, this one is a Copt (Chr and this one is a Jew. We are all tians and so we should all be equally."

The general went to visit a Jew pital in Alexandria and praised th of the staff. He attended several church festivals in Alexandria and There had been rumors that th government would support M fanatics who hope to transform into an exclusively Islamic state.

The Egyptian campaign to cl racketeers from public life reach Coptic Church last month. The arch's personal chaplain, the Rev. Girgis, was accused of using his to collect a fortune. He has be missed. Some persons ordained a ops on his recommendation may tired to monasteries.

rans go west

thodists in Seattle had agreed to their University Temple for the ng service of the United Lutheran ch convention this week. For the ime in ULC history the convention ates will assemble in a non-Lun church for their celebration of oly communion. (In 1948 the serv- as in a civic auditorium.)

ited Lutherans in Seattle have no h large enough for the congregation ted on the evening of Oct. 8. Until en years ago in the three West Coast the total ULC membership was y as large as in a single eastern city as Allentown, Pennsylvania. In the years the West Coast membership ripled.

was to encourage West Coast conitions in their efforts that the ULC d to hold a convention west of the ies for the first time (farthest west st years, Omaha in 1940).

ch exists for its congregations

ere was one key idea which President Franklin Clark Fry was eager to emphasize in his report to the Seattle convention. "The United Lutheran Church in America lives for its congregations." It isn't the other way around.

"Congregations are not instruments for the Church-at-large," wrote the ULC president in the report to be received by the convention at its first business session, Oct. 10. "The Church-at-large is an instrument for the good of the congregations . . . Helping congregations to grow and fulfill their life is the ULCA's main purpose for being."

At the convention two years ago some delegates wanted the United Lutheran Church to "adopt as its primary emphasis for the next decade the intensive cultivation of the faith and life of the local congregations." Some pastors felt that too much of their energy is required in promoting the continent-wide programs of the church's boards and agencies.

The resolution as amended by the 1950 convention omitted the time limit —"for the next decade"—and proposed that the church "intensify its emphasis

PIONEER IS REMEMBERED

attle this week representatives will be present from the 240,000-member Andhra eran Church of India. They have not forgotten the first Protestant missionary e Orient, Bartholomew Ziegenbalg, a Lutheran, who arrived in India in 1706. shows Ziegenbalg monument at Tranquebar where he landed 246 years ago

upon the cultivation of the faith and life of the local congregation."

That is what the church is always doing, Dr. Fry is reporting this week.

Start with the ministers

Analysis of the functioning of major departments of the church is given by Dr. Fry to explain his statement that the church exists to serve its congregations. He begins by mentioning the church's work in recruiting and training pastors.

"Theoretically every congregation could provide a minister for itself," Dr. Fry states. "In very primitive or isolated situations that has sometimes been necessary. But who would claim that today's ministers would be most efficiently recruited and trained in that way?" The church through synodical committees, student pastors at colleges and universities, and its Board of Education encourages men to study for the ministry and provides schools for their training.

An increasing number of full-time lay workers, including deaconesses, are being prepared for congregational service through the church's program, Dr. Fry states. After pastors and laymen are on the field the church aids in their further training through arranging conferences, lecture series, providing graduate schools, publishing books. It sets up a pension system to provide for church workers after retirement.

Direct assistance to congregations is given through creation of the church's books of worship, Dr. Fry mentions. ("Even the rashest congregation would hesitate to construct all its own worship forms.") Through its department of architecture the church advises congregations on the construction of new buildings.

Valuable guidance and encouragement are given by the United Lutheran Church to its congregations in their search for unchurched people (evangelism) stimulating more generous giving and money for church work (st ship), Dr. Fry points out. Materi methods for the congregation's come from the church-at-large church through its home missio cies follows up the people who from one community to another, fills through the overseas missio gram the obligation of each congr to carry the Christian message world.

WMS ELECTS PRESIDENT

Mrs. John B. Moose was chosen b Women's Missionary Society (see

Muhlenberg elects Seegers

The dean of Teachers College a ple University in Philadelphia, Conrad Seegers, was elected presi Muhlenberg College on Sept. 29. lenberg, in Allentown, Pa., is one 14 United Lutheran colleges.

The Seegers election complet strenuous executive-hunting whi been underway in United Luther leges and seminaries during the la

of the 24 schools have secured new dents. Carthage, Gettysburg, Mid- Muhlenberg, Thiel, Wagner col- and the Mt. Airy and Pacific semi- s elected presidents in the last 10 hs.

. Seegers is a graduate of Muhlen- (A.B. 1913, A.M. Columbia 1916, . Pennsylvania 1930) and has been e Temple faculty a quarter-century. 13 years he was dean of men. He een a member of the ULC Board of ation. His father, Dr. John Conrad rs, was a professor at the Philadel- Seminary.

calms down Texas cyclone

lians decided that trying to silence exas evangelists who were organiz- Church of Christ missions in their cities would cause more trouble it was worth. When police shut up ission in Rome because it was oper- without a permit, the Church of st missionaries carried their com-

UHLENBERG ELECTS PRESIDENT
r. J. Conrad Seegers begins Feb. 2

plaint to the U.S. Department of State and enlisted a half-dozen American Congressmen to plead their case.

The Texans can continue their work during the time their application for legal permission is going through the lengthy formalities of government approval, it was announced in Rome. The U.S. Embassy in Italy arranged the truce terms permitting the Texans to carry on.

Eisenhower answers on Vatican embassy

Nobody could be sure whether Dwight Eisenhower had said "yes" or "no" to the question: "Are you or are you not in favor of diplomatic relations between the United States and the Vatican?" The question was sent to Candidate Eisenhower by the Associated Church Press, an organization of 110 Protestant magazines mostly in the U.S.

"General Eisenhower has never advocated the appointment of an ambassador to the Vatican," replied Abbott Washburn of the Eisenhower staff. "Before affirming or recommending a change in existing policies in this matter, he would want the benefit of the opinion of the people as expressed through their representatives in Congress."

That might mean that, if elected president and if pushed hard enough to name a Vatican ambassador, General Eisenhower might send a name to the Senate for confirmation, as President Truman did. From there on the people's "representatives in Congress" could do as they think best.

Governor Adlai Stevenson said last month he does not favor appointment of an ambassador to the Vatican, but might consider sending a personal representative as President Roosevelt did. Governor Stevenson told the Associated Church Press what he had told newsmen in September, that "he does not favor

appointment of an ambassador to the Vatican."

End of DP program

The last shipload of displaced persons coming to the United States under terms of the special DP immigration law had arrived in July. The National Lutheran Council had been responsible for placing 36,000 of the 395,000 refugees reaching the U.S.

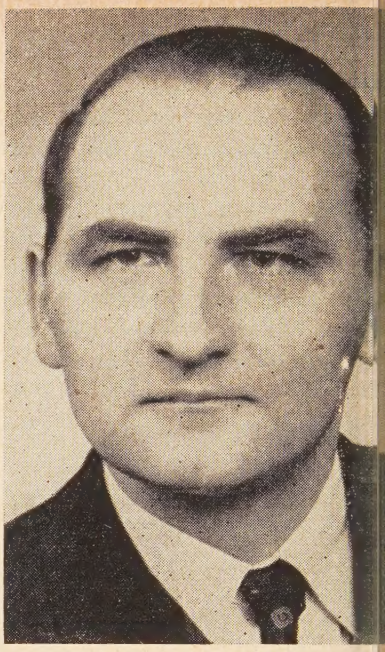
DPs have made good adjustments to the American environment, says the American DP Commission in its final report. Like native Americans, the DPs have moved around a good bit since arrival here. Many who began as farmers are now employed in industry.

In some communities—notably in Mississippi—DPs were exploited as cheap labor, replacing Negro share croppers who were leaving the cotton fields. Immigrants coming to Senatobia, Mississippi, were "victims of one of the ugliest attempts at exploitation experienced under the displaced persons resettlement program in the United States," the National Lutheran Council news bureau said last month.

The Mississippi DPs got vigorous aid from the church in improving their situation. Although half of the group left for other states, the remainder have been able to square up debts which their landlords imposed on them and are making their way successfully. They bought and renovated a church building and now are the largest Lutheran congregation in the state.

Voobus is valuable

Dozens—perhaps hundreds—of the displaced persons who migrated to America since the war have already gained places among the handful of people in top-rank positions in the various arts, sciences, professions. One of the most



DR. ARTHUR VOOBUS
Chicago profited

profitable results of the DP mi
was the arrival of Dr. Arthur V
now a professor at the Lutheran
ological Seminary in Chicago.

This 43-year-old Estonian had
a professor at the University of
until the Communist invasion
him to flee. In 1948 he joined th
cago faculty. To his long list of sch
books he has recently added one e
"Studies in the History of the
Text in Syriac," published in Eng
the University Press in Louvain las

This fall the professor is on le
absence from Chicago, studying
Testament manuscripts in the
Museum, the Vatican Library, a
braries in Paris and Marburg.

Adventists ready for hard times

This year the Seventh Day Adv
had given more for their church

GIVES 7 PER CENT MORE

eight months ending Sept. 20 the d Lutheran Church received from its ls $2,397,197 for its general budget 52. This is 46 per cent of the amount l in the year, $5,203,000. It is 7 per more than the amount received in months of 1951.

heran World Action contributions in JLC in eight months were $873,740, is 8 per cent less than the amount in the same period of 1951.

tal for the Christian Higher Educa-Year appeal since the beginning in to Sept. 20, 1952, was $6,425,119.

---

any other Protestant group ever did, hey were skeptical about next year. osperity is "leveling off," warned international treasurer, C. L. Tor-"The church has had a long period ood times financially . . . For the time since the Korean War there been real signs of a world economic ession."

ıreful planning and spending were mmended by Mr. Torrey, because times may be around the corner. spending in 1952, though, would n a bigger scale than in any other ch group of the size of the Adven- Their 260,185 members in the ed States and Canada had contrib- $41,120,275 in a year ($150 a ber).

gregationalists want to build

he time to build churches is now"— mmends the board of home missions the Congregational Christian ches. A $4,500,000 campaign for ch extension funds, to be lent to new regations for building expenses, was n last month.

ıere are more people now living in equately churched communities in rica than ever before, estimates Con-ationalist Albert D. Stauffacher.

Lutherans move as much as other people, according to records of the Lutheran Brotherhood Insurance Company. Twenty per cent of its mailing list of 150,000 names had to be revised in 12 months because of changes of address. Of those moving, 47 per cent went from one house to another within the same community, 34 per cent moved from one city or town to another, and 19 per cent moved to another state. Trend is to the West Coast (especially California) and to the Southeast and Southwest. The East and Midwest are losing their Lutheran population, the figures indicate.

And so forth

Don't tell people that when a little child dies he goes to heaven to be an angel, the Rev. Charles Bell warned his congregation in England last month. He objected to a marble figure of an angel which parents had placed over the grave of their nine-year-old daughter. "Neither we nor our children become angels when we die. Angels are a separate order of creation. Man is made lower than the angels," the clergyman emphasized.

Seventeen state universities and colleges will make room for non-credit courses in religion taught under the direction of the National Lutheran Council, reported Dr. Donald Heiges last month. Courses to be offered this year will be "Introduction to the New Testament" and "Basic Christian Ethics." Student pastors will give the instruction in some schools.

Since 1857 in Mexico, when separation of church and state took place, marriages could be legalized only by civil authorities. Last month the Mexican Supreme Court decided that "couples married in church will have the same rights as those married by civil law."

World News Notes

Tito to London

Yugoslavia's dictator, Marshall Tito, said last week that he might go to London to see Winston Churchill. It would be a shock to some people to see the Communist ruler walk into 10 Downing Street to confer with the aged Conservative warrior. But the Western nations are pleased with Tito, and would like other Communists to be like him.

Tito won the Western heart by splitting off Yugoslavia from Russian control. In the long, expensive resistance of the West to the aggressive pressure from Moscow, the only hope on the horizon is in weakening Russian authority over its satellite states. Western nations are willing to invest a good bit in encouraging any of these states to break loose.

The difficulty is that Tito succeeded only because there was no Russian army camped in his country. Men such as Matyas Rakosi in Hungary would probably leap at the opportunity to break off with the Kremlin and rule their lands to suit themselves. But they would find regiments of Red soldiers outside their bedroom windows when they woke up next morning.

Gain against tuberculosis

Doctors tried not to arouse false hopes in reporting success of their new wonder drug (isonicotinic acid hydrazides) against tuberculosis. But New York City records showed that something was happening. TB deaths in August were the lowest ever recorded in any month since records have been kept. The death rate had declined steadily each month since February.

Even before the new drug was put to work, a continuous reduction in death from tuberculosis had occurred. ... care, better nourishment of peop... erally, and more attention to ear... nosis are having an effect.

East Germans are more prosper...

Gradually the Germans in the ... zones had regained their prewar s... of living, but those in the Sovi... lagged far behind. There is still a... ence, but American reporters pe... to travel in the East zone last ... said it is diminishing.

Reporters were allowed to driv... East Germany to visit the Leipzi... fair. It was the first time in 18 ... that permission was given. "The... great deal of building going o... ported Don Cook to the New... *Herald Tribune*. "The shops are... all the little things that . . . were ... 18 months ago; plenty of radios, ... buttons, nails, wire, locks and ... hinges, pots and pans, china and ... wear, paint and rayon stockings."

A month's wages for the avera... German laborer (250 marks) w... far in buying a woman's dre... marks), shoes (18 marks a pa... coffee (56 marks a pound). But... marks a pound, eggs 7 marks ... But things are better than they ...

First Negro in medical society

The U.S. capital city sets an e... for the rest of the country in its... segregation of Negroes. But last ... Washington's Medical Society b... 60-year precedent in voting five ... physicians into membership.

In most segregated areas Negr... sicians can't enter the medical soc... serve on the staff of a first-class h...

IE GOVERNMENT AGENCIES are said using lie detectors in screening ants for jobs. The "Federal Diary" n in The *Washington Post*, which reputation for accurate reporting ıds which affect federal employees, hat use of the "polygraph test" is increase.

itary and security agencies have he lie detectors in an effort to spot sives and security risks. The ma- and the services of the operators id to be contracted for from a pri- rm. There is a good deal of protest he way the tests are administered. stions about sex seem to be a fa- procedure. Inquiries cover all sorts mate details. People who take the often become resentful and emo- y upset.

methods

ther complaint is that operators of achines use unfair methods. One yee is said to have been asked if he aid to get his promotion. He an- l he certainly had not. The opera- lied, "But the lie detector says you 600 to get your promotion." The witted employee retorted, "Then k the lie detector where I got the n the first place."

. DEFENSE DEPARTMENT an- ed several months ago that it would ger use lie detectors for screening y risks. However it is reliably re- that the machines are still being with the "permission" of the job s.

is how it works. The applicant rmed that he is acceptable for a ılar job if he can get security ıce. He is told that this will take a full year. He is then informed that he can speed up the clearance if he will submit voluntarily to a lie detector test. Since it means the difference between quick acceptance and a year's wait, he usually agrees.

Protest

The main objections so far have come from the employees themselves. Not only do they complain of unfair administration of the tests. They resent being singled out for experimental use of a machine which is associated in the public mind with quizzing criminals. They object strongly to having their chance to get or hold a job jeopardized by a device whose results may be misinterpreted.

Members of Congress, too, have been disturbed by the use of the polygraph test. The Senate Armed Services Committee appointed a subcommittee headed by Wayne Morse to investigate the use of lie detectors in the Defense Department. The committee reported that the device was "repugnant to fair employment practices in the government."

What is needed is a wave of popular protest. If democracy is to succeed, government service must attract the highest type of men and women, people of competence and integrity. Important as it is to weed out subversives, it is just as important to preserve the dignity and self-respect of those who work for the government. Public attitudes have done much to scare good people away from government jobs, for fear of unfair criticism. It is time now for the public to undo some of the damage by restoring public service to the place of respect which it deserves.

—ROBERT E. VAN DEUSEN

FORTY-TWO HOURS OF BUSINESS SESSIONS FLY TOO SWIFTLY TO PERMIT LONG DISCU OF MANY REPORTS TO BE PRESENTED AT SE

A DOZEN QUESTIC WILL BE ANSWE

Among hundreds of things considered at the United Lutheran C convention beginning Oct. 8, these will probably gain most att

FORTY-TWO HOURS seem like a lot of time for business at a convention. That is the amount scheduled at the Seattle convention of the United Lutheran Church in America—14 sessions of three hours each. But, if history repeats itself, the hours will slip away with startling speed.

There are only a dozen questions coming up at Seattle that are likely to stir up much discussion. But one never knows. Sometimes an obscure point that few people have thought about in advance gets ballooned into a big subject that dozens of delegates feel the urge to talk about. Such debating may take hours, and wreck the schedule almost beyond repair. When things like this happen, the delegates go home convinced they have had a fine convention.

There are no serious tensions within the United Lutheran Church. People of the church these days are eager to get ahead with the work rather than argue about policy. Leaders of the church are strong and they are trusted. Even the dozen questions scheduled at Seattle are not likely to be explosive. Some of them will be answered with unanimous votes.

ANSWER WILL BE AN ENTHUSIASTIC "YES"

1. _____

Shall the newly formed Caribbean Synod be received into member the United Lutheran Church in A

Nineteen congregations in Puer and the Virgin Islands have fo synod, after years of developmen the direction of the ULC Board o ican Missions. Their move towa government and self-support is w and hopeful for the future. Act this question will come early in t business session, so delegates fr new synod can be admitted in membership in the convention.

ANSWER WILL PROBABLY BE "YES"

2. _____

Shall the church authorize its of Foreign Missions to open a ne in Malaya? (No new field has b thorized since China in 1924.)

The Lutheran World Fede commission on world missions ha some American church to send r aries, principally to the 2 million who live in Malaya. Some missi now barred from China might signed to the field. At least at the ning the expense of the work wo be great, since buildings maintai Kuala Lumpur by the Tamil Chu South India would be the headq

3. _____

Shall the minimum pension for

abled pastors (who are enrolled in ontributory Pension Plan) be raised)0 a year?

)p in purchasing power of the dol- a tragic problem for people living limited income. To provide the ased pension, the allotment to the of Pensions from the 1954 appor- ent would be increased from 280 in 1953 to $640,000 in 1954.

---

ll the allotment to the Board of ican Missions in the ULC budget ised from $1,469,100 this year to 6,500 in 1954, chiefly to provide for increasing the number of new egations in the United States and da?

e church could (1) increase the y for church extension in this way,) it could approve a special appeal fund, perhaps $5 million, or (3) it cut down its home mission work the amount now being contributed.

---

ll the church authorize the Board cial Missions to restudy the state- on "Marriage and Divorce" ed by the 1930 ULC convention? e 1930 statement was that "the age bond is effectually dissolved by ns of adultery and malicious deser- and that, when a divorce has been y granted for either of these causes, innocent party is free to marry ." Such remarriage should ordi- not occur until at least a year after ivorce.

is 1930 statement "has limitations," oard of Social Missions states, and ps a new statement is needed at the convention.

---

all the church approve a plan for permitting deaconesses to wear ordinary civilian clothes instead of the distinctive garb if they wish and to be salaried instead of participating in the co-operative system which has been traditional?

In an effort to gear the deaconess program to the American situation and to appeal to a larger number of recruits, some experiments have been proposed by the Board of Deaconess Work.

7.

Shall the commissioning of women for full-time service be conducted by the United Lutheran Church?

Setting standards of training and commissioning individuals for full-time church service were debated at length at the 1950 convention. The 1952 convention will be advised to "commit to the Board of Education the formulation and publicizing of personnel and education standards for the consecration of deaconesses and the commissioning of foreign missionaries." The ULCA may commission "those full-time women church workers" (or men also) "who are employed by the ULCA itself." The church's boards, agencies, synods, institutions, and congregations may commission "their own full-time women church workers on their own terms."

8.

Shall the "Children of the Church" program be merged into the general weekday and vacation school activities of ULC congregations?

Enrollment in "Children of the Church" groups has been declining as other educational projects—especially the weekday school—have gained. The Parish and Church School Board recommends discontinuing the 14-year-old "Children of the Church" program but recommends annual children's rallies for stewardship education.

9.

Shall church officers be given titles such as "bishop," "archbishop," instead of "president"?

A commission will recommend at Seattle that "the official titles now in use are adequate for the most effective administration of the church."

10.

Shall men who have been ordained but are not now serving in the parish ministry be considered pastors?

A special commission has produced a 10,000-word statement on the "Doctrine of the Ministry," closing with the opinion that men called by the church to posts for which theological training is needed may be considered as ministers. Men entering the ministry should first serve as parish pastors before being called to other work. A man not serving in parish ministry "should always be in possession of a call from some board or representative agency of the church." If a pastor were invited to become chaplain in a factory or professor at a state university, he should first discuss the prospect with the president of his synod. He should be called by one of the boards of the church for the special service he considers entering. He should be a member of the synod on whose territory he works, and report on his work annually to the pr of the synod.

ANSWERS TO THESE QUES ARE DOUBTFUL

11.

Shall the ULC Executive Bo upheld in its ruling regarding pro for linguistic synods in establishin sion congregations using the Engli guage primarily?

The Midwest Synod has appe the church's Commission on Ac tion to test the Executive Board Since a hearing before the com will not be held previous to the c tion, the board's ruling will come the convention for approval or proval.

12.

Shall the United Lutheran recommend to its representatives commission preparing a new Book that the Revised Standard V instead of the King James Versi used for Scripture lessons printed book?

Eleven of the 33 synods took this year in favor of RSV for the ture lessons. The Common Servic Committee is unanimously oppo the proposal.

Hearing Both Sides

An old French custom is called "The pin in the candle." It assures both sides the right to be heard. If a man and wife disagreed, the official to whom an appeal was made put two pins in a lighted candle, at equal spaces apart. The husband was allowed to talk until the flame burned down to his pin. Then it was the wife's turn. Even now when a dispute arises in a peasant family it's proverbial to say "Now it's mother's (or father's) pin in the candle."

So simple a method has brought justice to many. The principle is easily applicable to our daily lives and even to international affairs.

—H. E. Zimmerman

CA Women Hold Record Meeting

CHARD T. SUTCLIFFE

Convention registration, membership rolls, 1952-55 budget . . . largest in the history of the Women's Missionary Society

E LOBBY of Philadelphia's Bellevue-ord Hotel was a study in sharp asts last Tuesday night . . .

nmed together in tight little bundles ugh-looking men, conversation ran "Who'd DeGrosa say was gonna' e?" through "Rocky'll get 'im in thoiteenth?" to "whatsamattayou-etterodz?" Through this maze of brawn wound frilly femininity ng its way to the ballroom on the d floor.

e men and the women had only one in common . . . each was bent on g on with what he considered the important business in the world. he first group, destination was the m of Broad Street where Jersey Walcott was taking on Rocky Mar- for the heavyweight championship e boxing world. To the women, the was an evening session of the tri- l convention of the United Lutheran ch's Women's Missionary Society.

EPORTERS COVERING the Municipal um bout said it "was a great fight." smen at the Bellevue-Stratford re- d just the opposite. Not once did vomen come close to a floor debate ommittee disagreement.

e only contests (at the Bellevue) in the elections. From the first un- e third (and electing) ballot, Mrs. B. Moose, president of the South lina synodical WMS and wife of hern Seminary Professor Moose, led substantial margins over Mrs. Roy Winters (Ministerium of Pennsylvania), Mrs. H. S. Bechtoldt (Illinois Synod), and Mrs. Walter A. Voss (Iowa) and a number of others.

Mrs. Winters was named vice president on the second ballot, leading North Carolina's Mrs. E. R. Trexler, Ohio's Mrs. Paul Knauss, and Mrs. Voss. In subsequent balloting, Mrs. John Futchs, wife of Rocky Mountain Synod President John Futchs, was elected recording secretary and Mrs. Knauss was named statistical secretary.

From a list of 31 "possibles" the delegates named to the 15-member executive board the following: Mrs. James P. Beasom (California), Mrs. William Gillespie (Canada), Mrs. L. G. Shannon (Central Pennsylvania), Mrs. F. I. Fesperman (Florida), Mrs. Claud R. Williams (Illinois), Mrs. F. R. Ludwig (Iowa), Mrs. Ernest Tonsing (Kansas), Mrs. H. C. Yoder (Michigan), Mrs. George Krebs (Nebraska), Mrs. Paul C. Weber (New Jersey), Mrs. M. F. Rheingans (Northwest), Mrs. Douglas A. Conrad (Nova Scotia), Mrs. Karl W. Kinard (South Carolina), Mrs. C. H. Warner (Texas), and Mrs. Chester Osborne (Virginia).

Treasurer of the WMS is named by the executive board.

REPORT-WISE, the women heard that the WMS now has the largest membership roll (104,363) in history. Decisions were made approving the largest budget ($850,000 per year) of any triennium

in WMS history. Incidentally, the convention was also the largest in history: 370 delegates, 47 missionaries and nationals, eight staff and associate staff members and nearly 1,900 visitors soared the registration grand total to approximately 2,400.

Business-wise, delegates voted 1) to continue the policy of operating through free-will offerings instead of dues, 2) approved Thank-Offering emphasis on a quarterly ingathering, 3) indicated willingness to co-operate with the ULCA in new fields of overseas work, 4) stipulated that "locations" for future conventions of the WMS-ULCA be chosen only where the housing and meeting facilities are open to all participants without regard to race, 5) that the 1952-55 triennial emphasis be on the theme "Making His Way Known" through MINISTRY OF MERCY, TEACHING and EVANGELISM.

INSPIRATIONALLY, one of the high spots was the commissioning of six young women to overseas mission fields. At a Town Hall ceremony, Drs. Franklin Clark Fry, Abdel Ross Wentz and Luther A. Gotwald commissioned Naomi Steinmetz (to Kugler Hospital in India), Dolores Dohlen (teacher evangelist to India), Frieda Konig (kindergarten teacher to Japan), Alberta Holtzinger (nurse to Liberia), Lillian Smith (Bible school teacher to Argentina), and Esther Durboraw (to Tokyo Woman's Christian College in Japan).

Assisting in the commissioning were Japan's Pastor Kiyoshi Hirai, India's Pastor A. N. Gopal and American Pastors Augustus Hackmann, Donald Doll, and John Dieterle.

The retiring president, Mrs. Charles W. Baker, in her report, called on the WMS to "stand" so that "His way may be made known."

"In considering how we may b
complish this mission of 'maki
way known,'" she said, "I ha
quently interpreted 'W' 'M' 'S'
must see, we must share, we mu
rifice, we must serve. Now I beli
time has come when we must tr
WMS into the words 'we must s

ULCA PRESIDENT FRY, speak
the Sunday afternoon mass meeti
commissioning service, identifie
delegates as "spiritually elite," re
each that "you have been called t
tions of leadership," and warned
three pitfalls: taking the rudime
God for granted, thinking that
derstand the ways of God, and
God's religion to our own bene
pleasure.

"God wants His way known
us," said Dr. Fry, ". . . in our hor
inner mission work, and in our n
(U.S. and Canada).

The speaker warned against
strange costumes and quaint c
of the nationals intrigue us Ame
"These are trivialities and must
our main interest in sending ambas
of Christ to other lands." C
against confusing the spreading of
Kingdom with efforts towards One
or the United Nations was expres
Dr. Fry: "our primary goal is the
tion of Christ our Saviour to a
people of the world."

ULCA LAYMAN EVERETT MIT
(NBC's "Farm and Home Hour" e
stirred delegates attending two
taneous banquets in Town Ha
opening (Saturday) night. Dr. M
reviewed with his listeners his
round-the-world trip.

"Through your work and through
teachings of the love of Christ, you
instilled into the hearts of your boy

EXECUTIVE SECRETARY DIEHL SPEAKS AT BANQUET
surrounded by four past presidents, Mr. Mitchell and Toastmistress Gouker

who are serving in Korea such a
tian spirit that they give their blan-
and their rations to thousands of
less Korean refugee orphans," he
he delegates. "The face of Christ
ot be erased from the world, no mat-
ow hard some people try!"

. Mitchell drew smiles from his
nce when he said "the women of the
A are responsible for 90 per cent of
ood work being done today." Had
e been taken on the spot, he could
been elected president unanimously!

RHAPS ONE OF THE MOST heart-
ing experiences of the five-day ses-
was the response given by the dele-
and visitors to the presentation of
eeds of mission fields during the
t of the special aids department
s Jane Norberg). One by one, sev-
missionaries spoke simply yet
antly of needs she knew of per-
sonally. At the conclusion of the report, Miss Norberg prayed that "God touch our hearts to respond so that Thy Way might be made known."

Within 24 hours, 21 special gifts had been made by individuals and delegations resulting in the donation of four moving picture projectors, five typewriters, $300 for hospital supplies, and $600 for playground equipment. Miss Norberg reported later "several delegates and visitors came up with comments like one woman who said 'I'm not in the habit of giving like this, but the sincere approach of these missionaries and the message of our theme . . . well, here's my gift!'

"Perhaps we didn't make a lot of *startling* news for the newspapers and radio stations," commented one WMS veteran. "But then flashes-in-the-pan seldom last, do they?"

Churchmen Urged to Political Action

By CARL E. KOPPENHAVER

Brotherhood convention hears plea for participat political affairs. Merwyn C. Fuss is elected pre

SOME CONVENTION RESOLUTIONS are like the old catch question "Have you stopped beating your wife?" They can't be answered one way or the other without self-condemnation.

Last week-end the ULCA Brotherhood neatly utilized a parliamentary device to sidestep an awkward resolution introduced at the biennial convention in Washington, D. C. The resolution aimed at preventing a national convention of the brotherhood in any city where legislated racial segregation would embarrass some of the delegates. Adopting the resolution might imply that the organization condoned segregation in the past. Defeating the resolution would mean it didn't object to the embarrassment of its members. Neither would be true.

A motion to table the resolution was approved unanimously. Then delegates voted to hold the 1954 conclave in Atlanta, Georgia. The alternative meeting place would have been Kitchener, Ontario, Canada.

In the remainder of their business session the delegates, representing 76,000 members in the U.S. and Canada, elected officers and approved a budget of $43,800 for the next two years.

Merwyn C. Fuss of Taneytown, Maryland, was elected to a two-year term as president, succeeding Ralph J. Wohlsen of Bridgeport, Conn. Others named to official posts were William Shetlock, Coplay, Pa., first vice president; B. T. Bodie, Columbia, S. C., second vice president; David H. strom, Smyrna, Ga., third vice pre Aubrey Mauney, Kings Mountain, secretary; and Ernest C. J. Haller, ampton, Pa., treasurer. Willia Kedde, Omaha, Nebr.; Irwin L. B Harrisburg, Pa.; and the Rev. Utz, Pittsburgh, were chosen to t ecutive Committee.

FOR 400 YEARS there had been ganic unity among the Lutheran ch of the world. And yet with nc other than the historic confessio were able to come together in harmony and effect a Lutheran organization.

While insisting that unity be solely on agreement in the faith forth in the confessions, Lut nevertheless believe heartily in the ciples underlying an interdenomin body such as the World Coun Churches.

This paradox—on one hand c sionalism, on the other ecumeni was one of several characterizin Lutheran church, Dr. Franklin Cla told the Brotherhood at its conv banquet.

"We don't believe that memb in a world council means that ch need to water down their convicti the least common denominator. B do believe churches can contribute family of churches if each brings it convictions to the fore."

Other Lutheran church para

its division as seen in the numerous nal bodies, and its unity as demon- d by the speedy return of enemy s to brotherhood following World II; its losses through the oblitera- of churches behind the Iron Cur- and its expansion through the rapid th of churches in New Guinea, Aus- , Canada, Brazil, and Sumatra.

e final paradox was: Lutherans be- the church exists only for the Gos- and yet simultaneously they believe erts an influence for world peace. and happiness are byproducts of practice of faith in God, Dr. Fry ined. "To the degree to which we honestly into the suffering of our —to that degree we have helped put e masonry of the palace of peace."

EN OF THE LUTHERAN church were to get into national and world pol- Active participation in political s was urged upon them as a holy ation by the Rev. Dr. Paul C. Empie, executive director of the National Lutheran Council, when he addressed the closing sessions.

"Our sheltered and relatively prosperous situation during a period of suffering in so many other parts of the world allows for no other explanation in the light of Christian faith," Dr. Empie said, "than that God has chosen to use us in a special way to witness His love, justice, and the power of His indwelling spirit."

Pointing out that the role of a Christian in world affairs is twofold, Dr. Empie declared, "A Christian cannot serve his fellowmen through his church while ignoring political or economic injustices brought upon them by the policies of his country."

"Through his church," the speaker insisted, "a man must demonstrate ideals of justice and love even as he strives tirelessly for the ultimate practice of these principles in national life." This, Dr. Empie said, means active participation in politics.

tianity is a religion of grace love which recognizes human y and man's dependence on God

EINHOLD NIEBUHR

VAS RECENTLY presented with a ser- book by an eminent clergyman of outh. In perusing it I was surprised he had equated Christianity almost letely with a system of idealism. is system Jesus was almost solely er, example, and lawgiver who rigorous demands upon us for self- ng and "heroic" action.

is seemed to me quite a perversion of the Christian faith, even though on the one side of it Christ approaches us with rigorous demands "to deny ourselves, take up our cross and follow him" . . . to "love our neighbor as ourself" . . . to "fear not them which kill the body," and so forth. Insofar as man is a self-determining creature who must become what he truly is and for whom Christ defines the norm of his true ex-

istence, Christianity is a religion of moral demand.

But Christianity is a religion of grace rather than of law, and it is falsified when grace is left out. Grace means "free gift" and that includes the resources not our own which we must gratefully acknowledge as the source of whatever virtue or happiness we attain. It also means the divine forgiveness which completes and perfects our incomplete and imperfect lives. A frantic idealism calls upon men to be loyal to their ideals but fails to inculcate a humble awareness of the limits of human goodness and the frailty of human endeavors.

IT IS RATHER significant that in this "idealistic" age the true character of communism should be so frequently obscured. It is generally interpreted as a blood brother of Nazi cynicism. But while its cruelties and tryannies are similar to those of nazism it is in reality a system not of cynicism but of a fierce and unscrupulous idealism which wades through rivers of blood in order to establish what it believes to be an ideal society.

It is so cruel because it does not recognize the dubious character of all human ideals and the admixtures of the lust of power and fanatic self-righteousness which expresses itself in all human striving. Communism is an extreme example of idealism which turns virtue into vice by blindness to the limits of human virtues. The history of mankind is filled with the cruelties of heedless idealists.

It is true that the commandment: "Love thy neighbor as thyself," is a rigorous command to affirm the rather than the self, but it cann fulfilled as a commandment. It c fulfilled only "by grace." This is it can be fulfilled when powerful of nature and of history, more po than our will, beguile our self-ce self to think less of itself and to its attention upon God and the person.

But even at best when grace power not our own enters our wi virtues and achievements are mentary. The Christian faith s Christ not only the norm of wh ought to be, but the pledge of forgiveness to sinful mortals "reach is always beyond their gra

CHRISTIANITY, IN SHORT, rec how fragmentary is all human and how incomplete is all humar eousness. From that recognition the ability to forgive each other.

Pure idealism is a loveless thing full of self-righteousness and its u fruit is cruelty. Christianity is only istic in the sense that it establishes for men, but it is primarily a reli mercy. The "good news" of the does not consist in a rigorous c but in a gracious assurance.

That assurance is that God's "str is made perfect in our weakness. evil in the world undoubtedly from complacency and laziness even more evil is derived from idealism and righteousness, whic not acknowledge the limits of powers and wisdom, and the quest character of all human virtues.

There is still abroad a vague idea that Christianity is a white man's religion, and that others have religions better suited to them.
—H. G. Moss in *The Lord's Prayer in the Bible* (Longmans Green)

ı a Refugee from the Reds

TOLD TO PHILIP R. HOH

They destroyed crops and blew up our home, but we were able to flee across the border and into West Germany

three-mile no man's land was being ted by the Communists this summer ı the frontier between East and West many. The purpose is to cut off com- cations as much as possible and pull ron Curtain down tighter. Here is tory of some people who suffer the equences of the "cold war."

L DAY LONG the tractors chugged and forth. Like a line of hungry they first had crawled up the high- from Erfurt to the barbed wire gate marked the zonal border. Then they d left and right into the still misty

einrich Muller, my neighbor, had ed hard on those acres. His wheat rich, the fruit of patience and sweat tender care. He had been sure that est would support him, his wife, their children, grandmother, and the two ee families that lived in his barn. t the tractors didn't know that, and nen who drove them didn't care. So nachines chugged up and down his . They plowed under the wheat. plowed under his truck garden. plowed up his road. Heinrich and 2 others, who had just lost their and coal and light and fun for at a winter, stood and stared.

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ev. Mr. Hoh is a representative in Ger- for the U.S.A. Committee of the Lutheran Federation, working among DPs and al refugees.

THE CHUGGING MONSTERS started chewing at my land. Men with axes felled my trees. Then they blew up the barn and ordered us to leave the house. They doubtless expected us to head east toward Erfurt, but they were so taken up with their plowing and their dynamiting and sawing that they didn't notice us sneak west toward Kassel. From deep in the woods, on the other side of the new clearing, we saw them blow up our home.

It was twilight now. Just as we turned to go we saw something move stealthily across the clearing. It was one of the refugee families which had lived in Heinrich's barn. They were going to make a run for it. We saw the guards talking and laughing together 60 yards away. The family was halfway across when a guard noticed them. He shouted. They started running in zig zag steps. The guard fired and began to follow. I don't know whether the family made it or not. It was too dangerous for us to wait to see. Maybe they were lucky and got to a refugee barrack camp, like the one we're in now.

We are now in the American sector. We've been here several months, and are getting used to it. It is pretty hard on my wife, though. I don't know how she does it, taking care of the children in this soggy half-a-room. My oldest boy hung a piece of sheet across the ceiling to funnel the moisture over toward the wall. It used to drip on the bed. We take

turns using the bed—unless somebody's sick. Then of course he gets the bed.

But I didn't want to tell you about us. We're going to do all right. Thank God for that. We've been lucky. Each of us has the clothing he wore when we were driven out, and we've got a couple of extra things for the baby. When the West German authorities registered us as refugees, God was really with us. I was given a white registration card. That means I have legal permission to a home if I can find one, legal permission to stay here in West Germany, and legal permission to a job—if I can find a job. I'm very lucky.

I COULD HAVE GOTTEN a blue registration card. More than half of the people who fled here did. If the authorities give you a blue card, it means that they note that you are here, and nothing more. You have no rights. No right to a house, or a job, or protection, or anything. You are not legally recognized.

The people who get blue cards are folks who can't prove that they were persecuted, were "in danger of life and limb." Those are people who weren't really forced to move. They were just scared, or they couldn't stand seeing their children brought up to hate everything in which they believed. About 60 per cent of the refugees in West Germany and Berlin don't have legal permission to anything.

If the West German government made it too attractive and too easy, folks would be flocking out of the East Zone. All the leading people, the best educated, the most intelligent, might come to the West. That would be just what the Russians want: no leadership left in East Germany, and West Germany jammed with refugees till it goes bankrupt. Then anything might happen.

Then, too, there must be a criminals and Red spies who try to the Western Zone. But, for th ter, I heard yesterday that most sp caught because they can prove t that they were persecuted.

Can you imagine what it must in West Berlin, with about 1,000 r a day coming in? Only about 200 flown out, which means that eve 800 more people have to be f sheltered, 24,000 people to be a every month—just in Berlin! sible. Yes, and they need clothi Policemen, for example, who ha from the Russian-controlled "P Police" have nothing to wear b old uniforms. Can you imagine h feel walking around in West wearing East Berlin police unifor

I WANTED TO TELL YOU about friend of mine—Doctor W Schmidt—and his family. The saved my wife from death. Wh little town of Heimershaven was —a week before the war ended— charge of first-aid work. The ho over were burning. It was so h people died in the middle of the from heat and lack of air. The ran from house to house, where heard screams, pulled timbers off gave first aid, organized rescue He amputated one man's leg right spot, to get him out from under of rubble fast enough so that he w burn to death. The doctor mus saved 50 lives in that one hour.

About a week ago the doctor from a couple of friends that th ple's Police" had him listed to b ferred deep into the East Zon Poland. That's usually the fir with prominent people. The seco is that they disappear. Friends t

r he had better get out fast and take mily with him.

st Tuesday he and his wife, Elsie, heir two children packed a couple itcases and boxes, and made a break t across the clearing. They were and shot at. They had to run fast t away. They couldn't carry the en and the suitcases too, so they ll the suitcases along the way.

y before yesterday the doctor and mily went to the refugee registration r. The officials were very friendly air. But the doctor couldn't prove he had been in danger of life and He got a blue registration card. dozens of others that day (and day), he and his wife and children each given a hot meal, one mark cents), and turned out of camp. os are for refugees with white cards There are no blue card camps. ow the doctor has no rights, no right ouse, job, nothing—except that he be forced to go back.

E DOCTOR will get along somehow. ill Elsie and the two boys, I guess. ow to the reason I'm writing this. doctor and his family only have the es they were wearing when they left. as no suit to change into, no extra one tie, one pair of socks, one set derwear, no comb or brush or soap, azor, nothing. His wife, Elsie, has ne dress she's wearing, no hat, no oat, no boots, no extra hairpins, no ry, just that one dress. And the oys? They've each got a pair of r pants and a shirt, one pair of wear shorts, one pair of socks and air of shoes. That's all.

ctor Schmidt is going to try to get somewhere, by working at about rice. That way somebody may hire even though he has no legal status. If he can save something—don't ask me how, I can't save anything at regular wages—in a couple of years he may be able to start something on his own. Then if he can prove that he is self-sufficient, he may eventually get legal status.

But that's all going to take several years, and he's going to have to have some more clothing before then, especially this winter. The children, too; they can't go through the winter with leather shorts and nothing warmer. I hate to ask for things, especially from people who have done so much for us already. But I owe Doctor Schmidt a lot, and I want to do something for him. The only thing I can do is write for help.

A little clothing for the two boys, maybe a heavy coat or a pair of heavy shoes or boots, so that the doctor can tramp around looking for a job even in the snow—those would be a gift from heaven! And there are thousands of people like him who also need help.

Last night I went to visit the Schmidts in the little cave cellar where they are living. There wasn't any light, except where a star or two shone in through a crack. "You know, Paul," the doctor said to me, "this is truly a wonderful world. There is a star shining, and my little boys are sleeping here on some straw I got from the fields. And there's a stray dog sleeping over there in the corner. There's no room for us across the street in the hotel. The night is cold and clear. It's not Christmas, Paul, but somehow all this reminds me of the Christmas story and a very special refugee family. I've never felt so close to God, Paul, as I have since we've been here. Don't worry. We're not afraid."

I guess I had better get some sleep; got to do some more job hunting tomorrow, myself. May God be with you, as He is with us.

TO ASTRONOMERS WORKING WITH
THE WORLD'S LARGEST TELESCOPE

THE HEAVENS REVEAL GOD

By PAUL W. TRAVIS

The endless universe shows man's smallness, God's power

FOR TWO YEARS some quiet, thoughtful men at California's Mt. Palomar observatory have been peering at the heavens through the world's largest telescope. The 200-inch Hale telescope which began its celestial searching in January 1950 has more than twice the range of any other. It can "see" for a billion light years. Measured in miles, that means a 6 with a string of 27 zeroes after it—6,000,000,000,000,000,000,000,000,000!

"WHAT HAVE YOU LEARNED?" I eagerly asked Dr. Walter Baade, German-born astronomer in charge of the Mt. Wilson observatory since 1931 and since 1948 of both Mt. Wilson and Mt. Palomar.

I was sitting with three astronomers at the foot of the giant telescope. Dr. Baade has used the 'scope to make some great discoveries. Dr. Albert Wilson uses the near-by Schmidt wide-angle telescope to chart the heavens. The third scientist was Dr. Paul Wild, young Swiss astronomer who recently came from Zurich.

I'd been told I'd be lucky to get five minutes with Dr. Baade, who is known as one of the world's leading astronomers, and that he would not discuss recent discoveries, especially as to any theological implications.

But to my surprise Dr. Baade a other astronomers talked freely fo than four hours about astronomy' tributions to solving the problems time. I discovered that Dr. Baad believing, full-of-faith Lutheran. I he was pleased to share his disc with a representative of THE LUTH

MY INTEREST in the Hale telesco aroused two years ago when a ma article asked "What will they find 'Big Eye' goes to work?" The artic plained that after 22 years of pr tion the gargantuan telescope was to search the heavens. Scientists where were eagerly awaiting th photographs taken through the gian hoping to crack the mysteries of space and delve into the story of tion.

This 15-ton mirror in its $7 r tube is the most perfect piece of equipment ever made. None of its square inches of surface is out c more than one millionth of an

h the original disk of pyrex arrived
sadena for grinding, it was flat on
and was hollowed out by several
s.

pectantly scientific writers said in
: "The overwhelming desire of as-
mers is to find out when and how
universe began, its shape, its end.
aps the new 'scope will give us the
ers. By the summer of 1952 per-
we shall know!"

I'VE WATCHED AND WAITED. At last
ve down to lonely Mt. Palomar,
t 125 miles southeast of Los An-
. The last lap is a 10-mile grind
ing uphill for 5,600 feet. At last you
se the silver dome, disappointingly
l as you see it perched atop the
ntain.

hen you get close, it's really big
gh. Its diameter is 135 feet and its
eaches 138 feet above the mountain.
main dome can revolve and part of
ens to allow the telescope a full up-
down movement.

ne thousands of tourists who come
arvel seldom see the astronomers—
scope at night, sleep mornings, and
lop photographic plates afternoons.
work in yellow stone buildings
ss the slope from the observatory.
500-ton 'scope is observed by the
ic only through plate glass.

FIRST TALKED with Mr. Ben Traxler,
tant superintendent and installer of
n of the 'scope's electronic equip-
. He helps the astronomers to pho-
aph the skies.

r. Traxler is interested in spiritual
s and helped start Mt. Palomar's
lay school. Three years ago these
asked a pastor to hold services and
lay school. Since then the Rev.
d Davies, Lutheran pastor from
e Trinity Church in Valley Center,

THE DOME IS SILVER
It can revolve and open

35 miles away, holds services.

"It's interesting," I commented, "that you folks working with the world's largest telescope are so anxious for a church. Many people living in the shadow of a church maintain they don't need a church—they insist they can worship the stars and trees . . ."

"People get the idea that astronomers sneer at faith," Mr. Traxler responded. "We notice that sometimes even in Sunday school papers. Makes us mad, 'cause it isn't true. A look into the heavens shows order and God."

"YOU DON'T APPRECIATE Psalm 19—'The heavens declare the glory of God, and the firmament showeth His handiwork'—until you've looked through the Hale 'scope. Few of us realize that the stars gleam like jewels. Mars is red, Alpha Orinis is a deep red, Arcturus is bright blue. Many stars are whitish. Some stars are colorless, emitting no light—only their shadows are seen."

"Then there's the great Nebula of

Orion," said Mr. Traxler. "It's a gathering of dust, gas and stars. The gas is excited into vari-colored illumination by near-by hot stars. Shining through the colored gas are four deep blue stars and several red ones, while near by is a cloud mass as black as soot, with once in a while a brilliantly colored star shining through."

AT LAST I FOUND myself with the three astronomers. Though hospitable, they hesitated at first to discuss their findings with me.

"We only find what's there. We don't apply it," is the common comment of an astronomer.

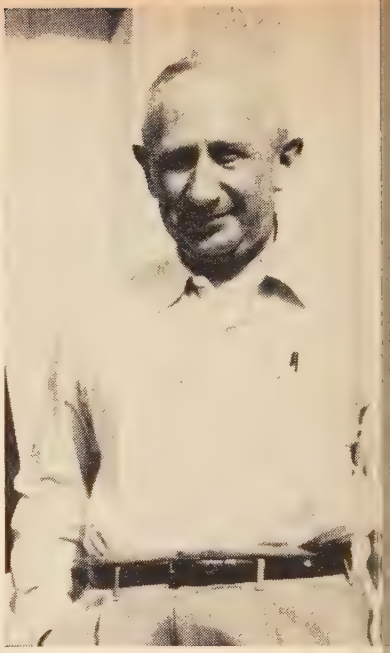
"But unless you tell us what you find, how can we interpret it?" I argued. "Surely you have something to report to our readers."

I pointed out that people today anxiously looked to all fields of knowledge for help. The astronomers admitted that they received at Palomar about twenty letters a week from people who were looking for information.

Dr. Baade began to talk freely. The other astronomers listened intently. This was new even to them. So many technical terms were used, at times it seemed they were using a foreign language. Often I interjected a paraphrasing—I wanted to get things straight.

THE MOST IMPORTANT and basic discovery is a correction of the celestial unit of measurement, increasing it 1.5. With this the "expanding universe" theory, advanced 20 years ago by Sir Arthur Eddington, has been confirmed.

Dr. Wilson illustrated this theory for me: "Take a deflated balloon and put marks on it. Then inflate it. The marks will move away from each other just as the millions of nebulae or star-clusters are doing in outer space. They move



SEARCHER OF THE SKY
Dr. Walter Baade

away uniformly, increasing in spe
they move apart. Some are mov
40,000 miles per second."

"This is as complicated and incc
hensible to the ordinary man as Ein
theory of relativity. But Dr. Baadd
has made the confirmation discov
presumed this from the way the
astronomers listened to his every
said:

"In this are things of great inter
us Lutherans. We are now sure th
universe had an explosive begi
which you can almost feel from re
Genesis, is evolving, and will end.
we have found that earth's nebr
spherical disc of gas and stars, of
the Milky Way is simply our lc
through the breadth of the disc,
an average-size galaxy among th
lions of nebulae in outer space."

"This is something new. Twenty

we thought the other nebulae re-d around our galaxy. Now we find galaxy is not a center. More hum-; yet, it is but a small ordinary gal- with our sun but a minor, yellow-f star.

Man has no excuse today for being egalomaniac," said Dr. Baade.

r. Wilson gave me an idea of how y nebulae there are. He is mapping stars—a project of the National graphic Society. He will photograph e-fourths of the sky on 1,879 plates, revealing 15,000 spiral nebulae. nebula, a small one, has over 200 n stars.

THE DISCUSSION I found that each e astronomers went to church. Dr. le continued, "All this has to do my faith. As I look through the e I am convinced the universe is nd my comprehension. I can only tain sanity by having faith. We ght the 'scope might show us where nebulae start thinning, but we have ased the distance twice and see no of an end. Therefore we are twice r from our answers."

Twenty-five years ago they said man only a rational creature. He is not that. You cannot rationalize music, art, literature—the most important things of life. We must have a faith."

IT WAS LATE AFTERNOON when I drove down from Palomar, bewildered, awe-struck. Already night was pushing blue clouds into the valleys. As far as I could see, the green tops of mountains rose one after the other. Over head was that vast blue space we'd been discussing.

I couldn't comprehend it all, but I too had faith and through faith I knew Him Who created all things. Three hours later in my study I opened my Bible. I sensed that this literature matched the glory of the universe.

I read "When I consider Thy heavens, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him . . . ?"

"For as the heaven is high above the earth, so great is His mercy toward them that fear him" another Psalm told me.

"How far has the Hale telescope looked into space?" I thought.

". . . as far as the east is from the west, so far has he removed our transgressions from us" the Scriptures said and I couldn't help but cry in thanksgiving "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

A MAN IS NOT PRIMARILY a witness *against* something. That is only incidental to the fact that he is a witness *for* something. A witness, in the sense that I am using the word, is a man whose life and faith are so completely one that when the challenge comes to step out and testify for his faith, he does so, disregarding all risks, accepting all consequences.

—WHITTAKER CHAMBERS in *Witness* (Random House)

FIVE MAKE A FAMILY

UNEXPECTED INTERLUDE

"MOTHER!" SUSIE came storming through the living-room and dining-room to the kitchen where I was taking a crumb cake out of the oven.

"Goodness! I thought there was a thunder storm coming up. Such a roar!"

"Well, I've watched and watched for the kids and they haven't come. I guess they musta been bad."

"My, I hope not! Want me to come help you watch? I can bring these potatoes to the porch with me and peel them out there."

"I guess it's not much use. They prob'ly been kept after."

"Well, we'll look a little while longer."

I FELT RATHER GUILTY for I knew she had started her vigil much too early to really expect Karen and Pete. The first few days she went to kindergarten in the morning she was so exhausted by noon that she took a full-fledged nap after lunch each day. Then she and I dressed and waited for the rest of the family. Lately, however, she's not so tired and wakes almost as soon as she drops off.

I must admit that when she suggested going out to the porch to wait, I jumped at the chance to have her quietly occupied.

"Can I help fix the potatoes?" She finds it a little hard to realize that really doing things at home is a little different from playing them in school.

"You'd better get your dolls. Poor things. With their mother away all morning, they hardly get a breath of air any more."

"They're in bed, but it's time for to wake up anyhow!" She did s fast about-face, she bumped into m some of the water from my ket potatoes splashed. "Oh, dear, I'll to clean that up!"

SHE WAS BACK in a flash with the cloth and once again I marveled skill of kindergarten teachers wh teach children in a few weeks thing parents haven't been able to ins four and a half years.

I settled myself in one of the we almost took to the cellar durin last cold snap. The sun was plea warm, yet the air held the freshn autumn. A belated and self-imp robin strutted on our pocket-ha chief of front lawn.

"Come, children," Susie was a ishing her dolls as she banged th the door, "don't push. There's roo you both if you don't push."

The street before the house was e except for an occasional car. N child was in sight. Then they came boys about eight or nine were in th Mounted on bicycles, they flashed a the corner, steering with one hand they lashed frantically at the rear f

The next wave was also mounte less valiantly. A group of five or si and boys, they rode along excha witty remarks that consisted prin of "I did!" "Who said?" "I said!"

Then came a foot brigade of girls They seemed concerned about g somewhere on time. Apparently

named Bobby had been responsible
a whole grade being "kept" a few
ates. It made a world of difference
is contingent.

TE AND SOME of his pals came next.
ight of Susie and me on the porch
roke into a run. "Where's my gun?"
emanded. "We're gonna play guns.
at Jackie's we're gonna play. What's
it?"

Milk and ginger cookies sound good
ou?"

et me at 'em!"

Oh, Pete! Must you sound so tough?"

That's not tough—that's just cow-
'

I suppose you're right. But how
t being my boy when you come
e from school and wait to be a cow-
till you've changed your clothes and
a bite to eat?"

carried the potatoes inside and dried
hands and got out the glasses of
and the ginger cookies.

Hi, Mommer!" called Karen, coming
st as I had the little lunch ready.
good! You have something all
for us to eat before Children of
Church!"

Children of the Church! Karen, I
a mind like a sieve. Oh, it's worse
a sieve, for a sieve does retain some-
! I had forgotten all about the
ing! And Pete is planning to play
"

's going to be hard to talk him out
at!" Karen shook her head.

We can go to church?" squealed
, getting the drift of our conversa-
a little late.

Church?" Pete appeared, decked out
ungarees, kerchief and cowboy hat.
et you forgot about Children of
Church, didn't you?" scoffed Karen.
Hey! Can I go like this?"

"What do you think, Karen?" I asked, glad the idea didn't meet with positive resistance. "Do the other children come dressed up?"

"They wear anything. Some get all fixed up like Sunday. Some come right from school. Some wear play clothes, but there's one thing. You can't wear that hat in the church."

"I can wear it *to* the church, can't I? Then let's eat and go."

THEY DOWNED the milk quickly and set off, cookies in hand. I watched them out of sight. When Pete would give up a game of guns to go to the church without a murmur, the program must have quite an appeal. We haven't started a regular weekday school, because the other churches have not been sufficiently aroused to the need to ask the school board to dismiss the children to their churches once a week as is done in some places, I hear. Pastor Ittel says it would be folly to undertake anything of that sort until we had really enthusiastic public opinion with us.

In the meantime, our children go happily to their after-school program. I don't know just which courses are being taught though I suppose I should. Anyhow, the children are glad to go and that's one important thing.

I LOOKED ABOUT the silent house. It seemed unbelievable that I had an unexpected hour on my hands. I really should use it for something important.

My eye fell on the book I was trying to read for my personal devotions. Try as I will, things are always breaking in when I start to read it. This would be a good chance to broaden my spiritual horizons. I dropped on the couch, book in hand, and hoped against hope that the telephone and the doorbell would give my soul a chance.

Prayer is Powerful

We can't resist temptations or make progress as Christians u
we learn to depend on the strength available to us in pr

THERE ARE PEOPLE who can never forgive Martin Luther for his harsh words about the peasants in Germany in their attempt to rebel against injustices they were suffering. Some of us who have profound respect for Luther wish that he hadn't said some of the things he did. But when Luther was asked what the peasants should do in the face of tyranny, he is reported to have replied: "In the first place, they should pray about it."

That answer usually evokes a smile from twentieth-century people. But Luther didn't say it to be amusing. Luther didn't think of prayer the way many people do today, as a sort of religious embroidery. He believed in prayer the way the Bible teaches—that it is a weapon powerful beyond all imagining.

That is the idea Paul tried to explain when he wrote to the Christians at Rome and at Ephesus. Paul was deeply aware of the fact that life is an intense battle between the power of good and the powers of evil. He had plenty of evidence in the world around him: slavery as the cornerstone of the whole economy, a level of sexual life that had undercut the security of the family, a level of entertainment in the arena that brought out the beastly in man, luxury on the part of the wealthy that stifled moral initiative and encouraged drunkenness, sexual immorality, and uselessness.

PAUL SAW THE POWERS of evil at work in the young churches, too. He saw with dismay that some of the converts went back to their old way of living. His was sick with the knowledge that in congregations would be found sl and gossip, adultery and licentiou

He saw the battle, perhaps most c of all, within himself. He knew pai well how often he wanted to do good thing, and instead acted in ju opposite way. He knew the treme force of the evil passions within self.

In such a life-and-death struggle. wasn't content to sit back and t defensive position. He wasn't goi wait until temptations hit him and hope that somehow he would hav strength to resist. He knew that in to win, he must prepare himself for kind of attack and also would ha take the offensive against evil.

It was in that frame of mind that wrote his famous paragraph to the tians at Ephesus about "putting o whole armor of God." Included in armor is the command: "Pray at all with every kind of spiritual prayer, ing alert and persistent as you pra all Christ's men and women."

In his letter to the Christians at R he told them: "Steadfastly maintai habit of prayer." That wasn't the weapon. Paul mentioned a numb others, such as not letting slackness our work, and the necessity of gene and open-mindedness, and refusal to vengeance. He concluded his a with: "Don't allow yourself to be

ay at all times in the Spirit, with all
r and supplication. To that end keep
with all perseverance, making suppli-
n for all the saints.

EPHESIANS 6:18 (*Read 6:13-20*)

at evening at sundown they brought
im all who were sick or possessed with
ons. And the whole city was gathered
her about the door . . . And in the
ning, a great while before day, he rose
went out to a lonely place and there
rayed. MARK 1:32-35

ad also ROMANS 12:9-21; MATTHEW
9-23.

---

ered by evil. Take the offensive—
power evil by good!"

WAS AT THIS POINT, among others, our Lord demonstrated clearly that was really, truly man, as well as ly, truly God. We are inclined to erestimate the intensity of the strug- in which He was engaged when He "about His Father's business." It n't only in the account of the three ptations, although of course it is in- e there. But in Matthew's record of feeding of the five thousand, Matthew cludes the story with: "And he im- liately made his disciples get into the and cross before him to the other while he dismissed the crowds. After had dismissed them *he went up the by himself to pray.*" Again, in k's account of a day and evening t in healing, he says, "Early in the ning, long before daylight, he got up left the house and went off to a lonely , and prayed there."

When exhaustion is purely physical, as n overwork, all that is necessary is the body to replenish its physical gy. So it would have been reason- for Mark to have written: "After a day of strain, Jesus slept late the t morning; and Simon awakened him about ten for breakfast." But when exhaustion is spiritual, sleeping late doesn't help much. And so Mark's account reads: "Early in the morning . . . he went off to a lonely spot, and prayed there."

Jesus had been "about His Father's business," fighting against sickness and despair and the possession by demons. His resources were exhausted, and it was only through prayer that they could be replenished.

THAT STRUGGLE is portrayed in unmistakable terms in the scene in the garden, where the powers of life and death were locked in desperate struggle. Luke tells us: "Being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

If the struggle against evil was so exhausting for our Lord, and if the conflict was of such great intensity for a saint like Paul, it is hardly to be wondered at that we ordinary, run-of-the-mill Christians don't stand a chance unless we resort to the same resources that they did. In other words, unless we pray.

We need it even in the defensive part of our conflict. We need the strength of God for fighting the temptation to laziness, to evil-speaking, to the convenient lie, to sexual impurity, to drunkenness, to uncharitable attitudes.

As for the offensive—the personal witnessing for Christ to your own friends (sometimes the most difficult at all), the work of the church, the permeating of society with the Spirit of Christ—every one of these must be initiated and maintained through the resources of prayer.

How do we know that those spiritual resources are available through prayer? Because Christ promised that they are. For us, that is enough.

Personal Problem Clinic

Moral outlook

QUESTION: My husband, our children, and I are members of a Lutheran church. Dave's family are members of another denomination. They seem to delight in what they think is belittling our church.

The latest thrust is that a certain prominent Lutheran is reported to have said he "approves of beer drinking, and can see no harm in it." I doubt whether he ever said it. My husband and I believe there is nothing wrong about having a glass of beer. There can be harm in anything one does—even eating.

Dave's family look down on any ministers who smoke. They are quite excited because they heard that their own church body this year considered a resolution allowing ministers to smoke. Our pastor smokes, and I don't know of a more wonderful minister, preacher, or man in this world. Above all, he is human. What is the attitude of our church toward a pastor smoking?

REPLY: The question of smoking has been dealt with on this page repeatedly, but it arises again and again.

In the Lutheran church there is wide variety of attitudes in regard to the use of alcoholic beverages and smoking. Our church places heavy emphasis on temperance and sobriety, but it does not stand for prohibition. The temperate use of alcoholic drinks has not been condemned, as far as I know. Some pastors and laymen are prohibitionists, while others stand for temperance. The two are by no means the same.

Actually, the use or disuse of such beverages in a temperate way is not a moral question. It becomes such only when the privilege is abused. Many take the position that since drinking may lead to excess or alcoholism they prefer to be total abstainers. That is good. It would undoubtedly be better for individuals and society if more people followed their example. The Yale studies showed 5 per cent of the populati potential alcoholics. For them any ing is very dangerous.

Smoking likewise is not a mora tion. It may do bodily harm (studies have shown that it does does that fact make it a morai If so, any act which harms the becomes immoral.

Many of our clergymen smok they have a right to do so. Of whether they should exercise tha may be a debatable question (the never smokes). The above-mer denominational outlook is puritan legalistic. Our own church, whi believe is really evangelical, leave matters to the individual conscienc ULCA, as far as I know, has never any stand against smoking by an

Catholic janitor

QUESTION: Do you think it is wise Lutheran church to employ a Roman olic janitor? This man is devout—i someone who has known him for ye gards him as almost fanatical in his re

REPLY: There is no rule in reg the employment of Catholics in theran church. Superficially it m pear inconsistent, but in a larger we do not approve discrimination anyone because of his faith, p color, or race. Christians are today ing and praying for larger freed opportunity for all people. Discr tion plays into the hands of world munism, and gives those sinister ground on which to accuse us.

This man may well be employe vided he is capable and willing to acceptable service. The church c will have to use its consecrated co sense on this question. If he is emp and then becomes an embarrassm hazard, he may be just as readily d without any violation of the co conscience.

—EARL S. RUDI

The Reformation Is Still Important

ther Now. By Bishop Hanns Lilje. Translated by Carl J. Schindler. Muhlenberg Press. 190 . $2.50.

is book by the German bishop who is now the president of the Lutheran World ation might well be called a modern "Letter of the Captivity." There is something it that reminds me of Paul's *Letter to the Philippians*, written when Paul was in n. Not that its contents are like those of that inspired letter. But there is something its spirit . . . about its aliveness . . . that seems to me to put it into the same key as of Paul's famed Prison Letter.

u see. Bishop Lilje wrote most of this when he was in prison, expecting . It is quite evident that Lilje's im- nment had something of the effect upon that Paul's imprisonment had on Paul; Job's afflictions had on Job; that Lu- soul struggles had on Luther. All of men were confronted by God in a personal, transforming way. They never be the same thereafter. And they speak or write of things spiritual is a quality of reality to what they hat speaks directly to one's heart.

lje's book (done into fine English by J. Schindler) is a piece of "applied ry." Part I centers in the Reformation; II in Luther himself; Part III (the st of the three) in the heritage which Reformation offers us today . . . in the of faith and church life as well as its ts upon political, intellectual, and cul- life. There is also a stimulating final ter, "The Problem of Tomorrow."

lje's thesis is that "the so-called modern in history begins as the personal re- us experience of one man." However, stresses the fact that in studying the ficance of Luther and his work the im- ance "lies not in Luther but in the gos- not in the historical admiration of a , but in the presence of Christ."

is little book speaks soberly of the l threat to the foundations of Chris- ty in Europe. But, in truly Pauline , it summons us to courageous faith action. "It becomes our task to make faith of the Reformation so real to our emporaries that they recognize its time- lessness and its relevancy to our present predicament. The faith of the Reformation touches directly upon the gravest needs of our own day."

Bishop Lilje and Pastor Schindler have made it possible for English-speaking people to read this moving message from the soul of a great contemporary Christian. For this privilege we should feel indebted to them.

EDWARD W. SCHRAMM,
Editor, The *Lutheran Standard*
Columbus, Ohio

Preaching Today

Best Sermons—1951-1952. Edited by G. Paul Butler. Macmillan. 358 pages. $3.75.

The editor of this fifth volume of *Best Sermons* is religion editor of The New York *Mirror*. Assisting him in choosing 52 sermons from 6,985 manuscripts was a committee of three Protestant ministers, two Roman priests, and three Jewish rabbis.

Sermonic themes follow the pattern of a kind of non-liturgical church year. There are one each for Christmas and New Year, nine for the Easter season, seven on the Christian Life, four under the heading of National and International, three under Philosophy and Religion; while other assorted themes include Aspiration, the Scriptures, Christian Certainty, Communion, the Church and Economic Life, Evangelism Today, Faith, Love, Prayer, Providence, Vision, Worship, the Social Gospel, Sermons for Students.

The pulpit of the Lutheran Church is represented by Paul E. Scherer and O. Frederick Nolde. The preface and six of

the sermons are by Roman Catholics. Judaism—Conservative, Reform and Orthodox—is represented by five sermons. Unitarians contributed two. The great majority of the authors are from the U.S., though France has three representatives, and Australia, Japan, Italy, England and Scotland one each.

With so great a variety in the background and point of view of the preachers, the volume would be expected to present an equally wide expression of religious faith. It does that. Each sermon is objective. There is no sniping. The book is intended to be an anthology of current preaching of all shades of belief. An interesting and useful feature is the well-prepared biographical account of each preacher.

The sermons themselves are superb in craftsmanship, being well-nigh flawless in composition. One suspects, however, that many were written for the eye instead of the ear. Even so, they are stimulating. To the common run of preacher they should afford an incentive to improve the quality of his own preaching.

WILLIAM E. EISENBERG
Winchester, Va.

Gospel for Black Men

African Heritage. By Emory Ross. Friendship Press. 145 pages. $2.

The Christian Church must be "an adventurous society of the saving" instead of a satisfied group of the "saved," with a dynamic of real Christian love, according to Dr. Emory Ross, if it would take the place of leadership in Africa today which the needs of that continent demand, and which the church is best able to fill.

Communism is making a strong bid for control in Africa today, and is in an advantageous position because of the failure of the Christian to live up to the faith he confesses. But communism requires the individual to turn completely against African tradition and belief. The author states, "Africa need never become Communist unless the individual and group acts of yourself and myself, of millions of Christians in North America, Europe and Afri so grievously short of being really tian, that the African, embittered a failures and hopeless of 'white man's' tianity, turns in desperation to commu

That wholeness of the Africa, wh ters all of life in his religion, make munism hard to accept. This is the can heritage" indicated in the book It can help meet the divisive pow "secularism"; the schisms within the work of the church, the problems c and class conflict. But to preserv heritage the Christians of North A must be responsible for proclaimin here and in Africa a living Gosp establishing the Christian communit

Here is a keen analysis of the si in Africa today, and faith in the of the Gospel to meet the problems Dr. Ross challenges the church in A to take the lead. GEORGE R. Fr

San Jose, Calif.

Free Church Theory

Congregationalism—A Study in Polity. By Douglas Horton. Independen London. 96 pages. 9 d.

This book is for students of churc tory and the ecumenical movement. clear exposition of the historical pri of Congregationalism and their rel in current studies of Christian unity volume consists of Dr. Horton's le before the assembly of the Congreg Union of England and Wales at Oxf 1951, and presented later to the Fait Order Commission of the World C of Churches as a statement in behalf Free Churches of the world.

It is probably safe to say that mo therans are not familiar with the pl the Congregational principle in any of the ecumenical future. For such r the volume will stretch their menta ecumenical horizons in revealing the diversity of approaches which must b sidered as we try to achieve a greate ness in Christ. ALTON M. MOT

Chicago, Ill.

TTERS

not farmers or bakers?

E LUTHERAN listed the nominees for us boards of the United Lutheran ch. A hasty check of the names and ssions of the laymen represented re- the following: 35 are businessmen, 13 tors, 9 publishers and editors, 8 law- 5 government officials, 3 scientists. the entire list there is not a single r, not one skilled or unskilled worker, utcher, baker, plumber, or any other man. Why are they missing among ominees? . . . The church did not do adly when carpenters, fishermen, and akers were in its highest council.

Peter, Minn. GEORGE W. FORELL

ity

me congratulate you on your honest, al report on Miss Philadelphia (a Sun- hool teacher) in the Atlantic City st. Certainly there is nothing wrong beauty contests. God made all people certain inherent beauty and it is the nsibility of everyone to guard this us gift.

m glad to learn this church has a ful Sunday-school teacher. Too often n is associated with the old-fogy, h, unpleasant, warped personality.

leskill, N. Y. HENRY C. HOLLMAN

nse of McCarthy

your Sept. 17 "Conclusion" you wrote ou "expect the citizens of Wisconsin al vigorously in concluding Senator rthy's ugly political career."

ht it not be well if you would con- our remarks to religious rather than al issues? The people of Wisconsin ubt will decide wisely for themselves, y did when they renominated Mc- a few weeks ago . . . What we need re McCarthys in Washington. He has the fortitude of a Lutheran.

Youngstown, Ohio JOHN W. ROTZEL

SIR:

I don't think the people voted for Senator McCarthy particularly, but for the thing for which he stands, namely, exposing the Communists in government. To get such a job done, an individual frequently has to seemingly go overboard in certain of his tactics. O. A. HANKE

Mt. Morris, Ill.

SIR:

I'd suggest that you leave politics out of your effusions, at least until you know how things stand. I am enclosing part of the editorial page of today's *Chicago Tribune.* You probably don't have time to read this paper, but perhaps you can spare a couple of minutes and get a viewpoint of people who are not impressed by commentators and others who try to tell the American people what to do. ROGER W. WALTERS

Chicago

Communists in India

SIR:

THE LUTHERAN reported a missionary to India as saying that "90 per cent of the high-caste Hindus in India are Communists." Think of the harm this ridiculous statement could do, if only to discredit our mission in the eyes of the Indian government which is decidedly not Communist.

In India as a whole the caste Hindus are not Communist at all. Communists who really understand and accept Marxist theory are very few. But those who want agrarian reform and equality of opportunity for all are very many. The Communists in our area have very cleverly roped in all of these groups, the dissatisfied, the anti-Congress elements, the sincere liberals desiring reform, and the landless laborers into a kind of "Democratic Front" which they know how to manipulate. I do not wish to minimize the danger in this. But it does not begin to substantiate a "90 per cent" statement. M. L. DOLBEER

Rajahmundry, India

DR. FREDERICK KNUBEL, president of the New York Synod, is wished "bon voyage" by C
Consul Walter Kopp as the former left New York City's Idlewild International Airpo
month for a four-week tour of Germany. With the ULCA pastor are members of the firs
of "outstanding Americans," chosen for "cultural achievement to study social conditi
Germany as guests of the Bonn Government (see New York news below)

NEW YORK:

Knubel Back from German Visit As Guest of Bonn Government

DR. FREDERICK R. KNUBEL, president of the Synod of New York and New England, has arrived back in New York after a four-week visit to Germany as a guest of the German Federal Republic (*see cut above*).

Dr. Knubel was one of eight Protestant and Roman Catholic leaders invited by the Ministry of Internal Affairs of the West German Government at Bonn to inspect church life in Germany. He returned to New York on Oct. 5, in time to leave immediately for the biennial convention of the ULCA at Seattle, Wash.

Another member of the delegation was the Rev. Frederick A. Hertwig, pastor of Gethsemane Church in Detroit, Mich represented the Missouri Synod.

The clergymen were part of a gr some 100 Americans, including ind ists, professional men, social service ers, financial experts, newspapermen who are the first participants in a C exchange program. It is the counterp the American exchange program whi been carried on for several years U.S. Department of State. Under i dreds of Germans of various trad cupations and professions have studi in America.

WESTERN NEW YORK:

Orphan's Swimming Pool Is Result of Laymen's Action

BUFFALO—An idea and the insp of an Easter sermon plus plenty o

'ERN NEW YORK . . .

have resulted in the swimming pool e St. John's Orphans Home, Buffalo *picture page 40*). George J. Le- e, a new member of Holy Trinity ch and former Roman Catholic, l about the dream of a swimming at the orphan home last spring.

tening to the sermon on Easter Sun- rovided the spark which set this dream notion. From that moment on he bent effort toward the construction of this By the end of August it was com- l. Last month it was dedicated and nted to the home through Pastor Frank ner, superintendent. A happier mo- could not have been found. For when Home's 82 children took their first al" dip, a long-time dream had act- come true.

have contracted for such a pool, 24 40 ft., would have cost $7,000. *Actual came to $1,400!* With untiring per- ce Mr. LeFauve collected gifts ranging $1 to $100, gathered theoretical "bags nent" for $1.10, secured volunteer la- ncluding donation of equipment for ating and pouring of cement, and with employees rolled up his sleeves to ly do much of the work.

FRANKLIN L. JENSEN

TUCKY-TENNESSEE:

d Reports Heavy Seminary llment; Fry Appeals on TV

RGEST SEMINARY enrollment in the y of Kentucky-Tennessee Synod in given year is noted this year. The ining Committee of synod met with Hamma Divinity School students Kentucky-Tennessee in September. are John Schneiter, Jeffersontown, t Church; Eugene Bohlinger, Mem- First United; Wesley Rogers, on, Ky.; Ernest Parish and Robert k, Louisville, Memorial.

SACRILEGE

story of the week

BECAUSE the Ministerium of Pennsylvania is the oldest synod in the United Lutheran Church in America (organized 1748), many of its pastors and laymen refer to it affectionately as "the Mother Synod of the ULCA."

Because the same Ministerium of Pennsylvania is the largest of all the 33 ULCA synods (baptized: 337,677; confirmed: 236,970; and communicant: 170,803), its churchmen can't be blamed for often taking for granted that everyone within the circle of the United Lutheran Church knows of the Ministerium's traditions, accomplishments, etc.

That's why officials of the Ministerium are getting such a big kick out of the report of a conversation in a downtown Philadelphia hotel last week . . .

ELEVATORS in the Bellevue-Stratford Hotel were always jammed during the triennial convention of the Women's Missionary Society, ULCA (see page 15). Often delegates had to stand scores deep awaiting the arrival of an empty car to take them to the ballroom for one of the business sessions.

During one of these long waits, the following conversation was heard in a small group of out-of-towners (who were also obviously out-of-staters):

"Tell me something, Grace, what's this 'ministerium' we keep hearing the speakers talk about?

"I was wondering, too! Helen, do you know what this 'ministerium' is that Mrs. Baker and Mrs. Winters were referring to this morning? Is it some new sect?"

"Well, I thought it's that group—oh, I forget their exact name—that's been trying to get into the United Lutheran Church for years!"

"No, it couldn't be them . . . you're thinking of the Missouri Synod!"

—DICK SUTCLIFFE

KENTUCKY-TENNESSEE . . .

FIRST CHURCH, Nashville, now has an assistant to Dr. I. W. Gernert. He is Pastor Paul Keil of Ft. Wayne, Indiana, installed by Dean E. E. Flack of Hamma Divinity School.

FENNER MEMORIAL CHURCH, Louisville, celebrated her diamond anniversary Sept. 12-17 with Everett Mitchell, Chicago layman, and NBC Radio Farm and Home Hour Director, as banquet speaker. Dr. Franklin C. Fry, president of the ULCA, who was in Louisville to meet with synod members of the Lutheran Laymen's Movement for Stewardship, spoke at anniversary vespers.

> Louisville Lutheranism received tremendous uplift as Dr. Fry appeared on a popular TV quiz program after the vespers. He promptly answered 83 questions in one half hour, all phoned in by listeners. Dr. Fry was most able in his "pro testare" as an abundance of Catholic questioners barraged him with musty pre-Luther barbs. At Fenner Memorial Church he advised against using the church as a tool for personal or commercial or mundane causes, anywhere in the world.

BRIEFS: Pastors CLAYTON A. ROBERTSON and G. D. BUSCH, Louisville, participated in the Revised Version city-wide Bible meeting Sept. 30, sponsored by the Louisville Council of Churches . . . TRINITY CHURCH, Louisville, plans her 60th anniversary celebration late in October and CALVARY CHURCH, Louisville, will observe her 35th in November . . . THE REV. KIYOSHI HIRAI, former president of the Lutheran Church in Japan, spoke at Memorial Church, Louisville, Sept. 14. Pastor Roy B. Setzer had been Hirai's roommate at Lenoir Rhyne College 30 years ago.

ROGER G. IMHOFF

NEW PARSONAGE PURCHASED. Members of Holy Trinity Church, Nutley, N. J., have recently purchased this new parsonage (see "The Lutheran," Sept. 24) for Pastor Henry J. Berkobin and his family

---

PENNSYLVANIA:

Hoh, Hosterman on Program; Sieger Estate Distributed

ALLENTOWN—Missionaries F Hoh, Puerto Rico, and Maebelle man, Liberia, will speak at the All Conference WMS convention Stephen's Church, Allentown, O Conference societies will also ga the Hotel Traylor, Allentown, for Oct. 11, when they will hear a of the national WMS convent Philadelphia.

$29,000 will go to St. Michael's Allentown, in the near future, as a the estate of the late Mrs. Lorene A. Also sharing in the estate are the and Good Shepherd Homes, each r $5,800. A number of Lutheran gro sharing in the estate of the late Mr Engler, Easton, including Christ Easton, Muhlenberg College, Topton Camp Hagan, and the Lutheran "at large." (*If an animal hospital endowed by Mrs. Engler does not alize, the remaining legatees will e ceive more!*)

THE REV. WILLIAM G. RAPPOLD, assistant at Christ Church, Baltimo gan his pastorate at St. Paul's Easton, Sept. 7, succeeding the Rev. Turnbach.

DR. I. N. JOSEPH, graduate of Christian College, Guntur, India, a a resident physician at St. Luke's H Bethlehem, described hospital and

ALLENTOWN . . .

tions in India for the Lutheran Nurses' of Allentown when it met Sept. 16 semont Church, Bethlehem.

RNERSTONE for the new wing of the Shepherd Home to house 40 addi- crippled children, was laid Sept. 21.

CENT ANNIVERSARIES: Salem Church, estown, its 180th; and St. John's ch, Fullerton, its 50th.

E HUNDRED churchmen of the Allen- Conference met Sept. 22 in New alem Church, Saucon Valley, to hear scussion of ministerial pensions de- d to guide ULCA clerical and lay dele- in voting on pension issues at the e convention.

RILLONIC BELLS for the church tower dedicated at Ebenezer Church, New li, Sept. 21, given by Mr. and Mrs. r P. Snyder, in memory of Mr. er's parents. HENRY W. SNYDER, JR.

RYLAND:

ch Sponsors Project: ardship of Religious Reading

LTIMORE—St. John's Church, Lin- m Heights, is placing an item in the budget to send THE LUTHERAN into ome of every family in the congre- n. A special educational committee promote the use of weekly articles in nagazine in auxiliaries' meetings and solicit laymen in the congregation rovide commentaries on LUTHERAN ly articles in the congregation's ly bulletin and in the monthly *Vis-* This committee has planned a year's ct in educating the congregation in stewardship of religious reading.

E REV. JAMES L. SHEALY was installed se worker of the Baltimore Inner Mis- Society at Christ Church Sept. 28.

THERAN EDITOR G. ELSON RUFF will e speaker at the Baltimore Lutheran ch Extension Society's 65th annual r meeting Oct. 29.

—HOME MISSIONS—

NORTHWEST Synod has "reactivated" Home Mission Sponsors, has turned over promotional work to a special ad interim committee which will interest congregations in the plan. Home Mission Sponsors is similar to a plan sponsored by the ULCA Board of Foreign Missions. In addition, it will interest at least 500 people to contribute $5 annually as individual sponsors.

CALIFORNIA: It isn't often that a mission congregation is able to assume full salary aid after five years. The BAM programs expect a mission to become self supporting after 10 years. Salem Church, Whittier, has voted to assume the full salary of Pastor David Robison after receiving aid for five years.

MARYLAND: Three new missions are in process of organization in the Baltimore area. Mission Developer John Eastlack hopes to hold first services in the Wilkins Avenue section soon; Pastor Otto Reimherr says the name of the new College Park mission is expected to be Hope Church. First services were conducted in the Joppa Road section Sept. 10.

ARIZONA: The third ULCA congregation in Phoenix started services on Sept. 7 with 115 present. Mt. of Olives Church is being organized by the Rev. Franklin Schott, formerly of the Pittsburgh Synod. Services were to start in September for a new ULCA church in Yuma under the leadership of the Rev. Stanley Olson.

NEW YORK: Under the supervision of Home Missionary Howard A. Lenhardt, the suburban area of Grand Island, between Buffalo and Niagara Falls, was surveyed as a prospective field for new work. This was the first time that such a survey was made by telephone. Such a procedure was possible since all Grand Island residents occupy one section of the telephone directory. Out of 1,400 homes on the island a group of 25 church women from St. Mark's, Kenmore, and Resurrection, Buffalo, made a total of 1,269 completed calls.

LAYMAN BUILDS SWIMMING POOL. Ever since Easter when a sermon presentation him to decide to build a swimming pool for orphans, Layman George LeFauve, of Buffalo' Trinity Church, has been working toward that end. His dream achieved, here he helps d the new facility for St. John's Orphans' Home (see Buffalo news, page 36)

MARYLAND SYNOD BROTHERHOOD has provided new pews for Emmanuel congregation, Stoney Creek. Pastor Valdis Mezezers and his family now occupy their new parsonage, dedicated Sept. 14.

THE REV. RAYMOND M. MILLER was installed pastor of Messiah Church by Eastern Conference President Howard H. Ritterpusch Sept. 15. Two ministerial sons of the congregation, Frederick J. Eckert and Andrew F. Theis, participated.

THE REV. FREDERICK J. ECKERT has resigned at Augsburg to accept a call to St. John's, Cumberland, Oct. 6.

SECOND CHURCH will dedicate its new church on Edmondson Avenue Oct. 19.

EASTERN CONFERENCE will meet Luke's Church, Silver Spring, Oct. 2

ASCENSION, CHRIST, EPIPHANY, an MARK's of Baltimore and KELLER M RIAL of Washington have provided fu ings for rooms in the new dormito Gettysburg Seminary. LLOYD M. K

MINNESOTA:

Hannover Reports Stressed; Hartig Tours Synod Territory

MINNEAPOLIS — Central Confe met Sept. 10-11 at Crosslake Ch heard stories of the Hannover Ass

NESOTA . . .

Dr. J. H. Dressler, Pastors Paul Graf, Wetzler and James Primley. The William Cooper presented a paper "The Need and Value of the Forthing RS Version."

elegates to the meeting directed the d of directors of its Lake Camp at ago City to continue with the program mprovements. By vote the board was d to give thorough consideration to the ion of a chapel as the next step in the ing schedule. Robert Roth, Lloyd tke and Paul L. Wetzler were elected e camp board.

HE BUILDING COMMITTEE of Salem, neapolis, held open house at the parson- Sept. 28. The pastor's home was re- y moved to its new location at 2741 sant South and completely refurbished. move was one of a series of events in $600,000 program of enlarging the ch and erecting a youth center. On ber Sunday evenings, special fellowship s will be held at which the pastor will k on his experiences in Europe. Slides motion pictures will be shown.

ISS ELIZABETH HARTIG, missionary on ugh from India, will highlight the pro- of Central Conference WMS conven- Oct. 19-20 at Reformation, St. Paul.

HE REV. MARVIN MOLL was installed r of Trinity, Lindstrom, Sept. 14, suc- s the Rev. Milton Haker.

r FAITH-LILAC WAY, Minneapolis, mem- dedicated a new church school build- Sept. 21.

HE TWIN CITY Lutheran Student Foun- n has purchased a lot at Cleveland ue and Boswell, directly across the t from the main gateway of the Farm pus, University of Minnesota. The lo- n is most advantageous.

INNESOTA STATE Luther Leaguers met Mound, Minnesota, Oct. 3, 4 and 5. ne of the convention was "Pages of r." The Rev. Milton Bergstrand gave keynote address. The state president, beth Burmeister of Wooddale Church, ded.

PAUL LUTHER WETZLER

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OHIO:

University Sociology Students Study Columbus Churc

Interesting Statistics Collected by Capital Students

COLUMBUS, OHIO—America has always been a land of people on the move from the very beginning of its history, the churches have had to struggle with problem of a footloose membership. While most people have thought of this a problem of bringing the church to German immigrants in Kansas, Norwegia South Dakota, or Pennsylvania Lutherans in Washington, the problem has t another form in the last 50 years and especially in the period since World W For the heavy flow of population has been to the city, and within the city, p have continued their migratory habits.

Against the background of facts these, 16 students in urban sociolo Capital University, Columbus, Ohio der the direction of their instructor Karl H. Hertz, chairman of the de ment of sociology, president of the theran Welfare Conference of Ohio, a member of First English Church dertook a study of an urban church, English Lutheran, at E. Main and Sts. in Columbus, Ohio. Harold Albert, Clyde R. McCormack are pa

What is a city church like? To wha tent do the members participate in activities of the church? To what de are the members acquainted with one other? These were some of the ques the students asked as they searched records and interviewed a sample of membership. They came up with the lowing answers:

(1) First English Lutheran Chu serves a very scattered parish. More three of every five members (1,310 tized, 953 confirmed, 804 communing) a mile or more from the church. Less one out of six live in the immediate ne borhood of the church. The neighborh of the church (for statistical purposes sus tract 53), according to the va socio-economic data available, is in process of deterioration. Its western is already a part of the slum. What community First English Church is ser neither it nor probably any other ch

HARRY EMERSON
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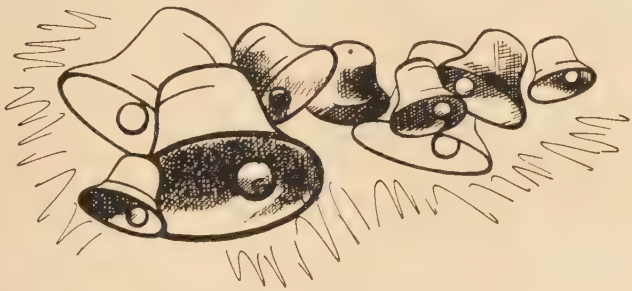
. . .

nsus tract 53 was meeting the needs e immediate community. (About four s west of the church is "Little Chi- ' one of the notorious tough sections lumbus.)

Women predominate in the mem- ip of the church, outnumbering men o three. There were only 33 instances sbands alone belonging to the church no less than 132 instances in which wives belonged without husbands.

(3) Within the membership of First Church two kinds of people are found. A little better than one out of every four members are "native" to the church, confirmed in it in their youth and growing up with it. Another large segment (over 30 cent) are obviously "newcomers" with short memberships. The remainder fall in between. Well over a third of the members have belonged for five years or less.



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OHIO . . .

(4) Membership turnover is high. Apart from the "core" of old members and a group which seems to be establishing a permanent residence in Columbus, the typical members are young married couples whose occupation or profession brings them into the city for a few years. Despite a continuing flow of people into the church (shown by the number of adult instruction classes), the church has not increased in total membership appreciably in the last five years.

(5) Participation in the activities of the church as measured by certain items is at about the 40 per cent level. Figures on church attendance during the Lenten season bear out this finding. The students c have time to make a detailed study reasons why people are absent.

(6) Most of the people in the are strangers to one another. If ac ance were distributed evenly, the member of the church would be greet every third person, and no Actually, a more accurate picture the typical member knows perhaps per cent of the members fairly w has no knowledge whatsoever of t Forty per cent of the sample inte had scores so low that they might sidered total strangers in the church.

In summary, the membership o English Church is a mobile group o adults of the white-collar class, comi the church from the outside, movi about as fast as they come in, at about two-fifths of the worship s and largely strangers to one another traits are characteristic of the ur habitant. He too is generally young, and anonymous. It is this person w stitutes the challenge to the chur him it is not at present a fellowship lievers. The Gospel must speak to t dition of urban man more effective it has thus far if such a fellowshi come into existence.

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PENNSYLVANIA:

LSMS Appeal Dinners Held; Ruff to Address Fellowship

PHILADELPHIA—Three appeal sponsored by the Lutheran Socia sion Society of Philadelphia wer ducted Sept. 29, 30 and Oct. 1 programs were held in St. Simeo John's and Zion churches.

The appeal dinners attracted hund friends and supporters of the society has just completed its first half cen service in the Philadelphia area. S on the respective nights were: th Claude E. Schick, the Rev. Martin C nat, and the Rev. Warren C. Johnso

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PENNSYLVANIA . . .

THE 1952 BUDGET of the society has been set at slightly in excess of $43,500. The dinners were the kick-off for the fall campaign to raise the money for the budget among congregations of both synods (Central Pennsylvania and Ministerium of Pennsylvania) in the territory.

Craig F. Esterly is executive director of the society; Ralph K. Hess is general chairman of the 1952 appeal campaign.

DR. G. ELSON RUFF, editor of THE LUTHERAN, will tell of his experiences and reaction to the Hannover sessions of the Lutheran World Assembly to members of the Social Action Fellowship, which, until recently, was known as the Lutheran Council for Peace and Social Action. The Fellowship is now an auxiliary of the Lutheran Social Mission Society.

NEARLY 30 OBSERVANCES of the publication date of the new Revised Standard Version of the Bible were held throughout the Philadelphia area.

WOMEN OF VARIOUS ULCA congregations assisted in the general arrangements for the triennial convention of the Women's Missionary Society of the ULCA (*see page 15*) last month. R. T. S.

NORTH CAROLINA:

Tarheel Women Contribute $1,000,000 in 67 Ye

In Quarter Century, Have Helped Build 23 New Churches, Convention T

HICKORY—Gifts totaling $22,500 were voted for two mission congregati the 67th convention of the North Carolina Women's Missionary Society, Aug. ADVENT, Spindale, which has recently completed a $40,000 building, will r $7,500, and the newly organized ST. MARK'S, Lumberton, was voted $15,000

Approximately 1,000 visitors and delegates were in attendance at the convention, held in the new St. Andrew's Church on the Lenoir Rhyne College campus, with Lenoir Rhyne and the Southern Conference serving as co-hostesses.

The convention received and acted on many other record-breaking recommendations and reports. Full support for Miss Clara Sullivan and $900 toward the salary of Miss Virginia Aderholt will be during the coming year. More than has been received and sent in towa Annie Powlas fund to help repla home in Japan destroyed by fire in

MRS. RAY R. FISHER of Augsburg C Winston-Salem, was elected presider ceeding Mrs. E. R. Lineberger, Sr., berton. Mrs. Paul B. Beatty, Charlot elected vice president. Miss Aileen holt, Hickory, will succeed Mrs. Cha Gilbert as treasurer. Miss Betty Scott Salisbury, and Mrs. E. J. Sox, H were re-elected secretary, and st secretary, respectively.

> Mrs. Lineberger, retiring presid her report to the convention stated t the end of 1952 the women of North lina since their organization 67 yea will have contributed a million through their synod group. In the years, we have contributed towa building of 23 churches in North C alone over $100,000."

With a gain of 531 members dur past year, it was reported that the Carolina society is now the third in the ULCA.

Outstanding speakers for the full day program included Miss Clara S missionary to China; the Rev. Kiyosh pastor, former president of the Jap theran Church, and graduate of Rhyne College; Miss Elfriede Harti cational missionary in eastern C Josephine Darmstaetter, member of tional WMS staff; and Dr. V. R. C president of Lenoir Rhyne.

The 1953 convention will also b in Hickory at St. Andrew's Church

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the Northern Conference serving as co-hostess with Lenoir Rhyne College.

WITH SPECIAL SERVICES led by the pastor, the Rev. Herman G. Fisher, Advent Lutherans of Spindale entered their new $40,000 modernistic-style church building on Sept. 7.

THE ANNUAL state Brotherhood convention, which usually attracts around a thousand delegates and visitors, will be held at First Church, Albemarle, Nov. 18.

PARISH WORKER WANTED

The First United Lutheran Church of Dallas, Texas, 4106 Norris Street, Dallas 14, Texas, is in need of a trained and experienced Lutheran parish worker to take charge of and develop the youth program of the congregation, Sunday School, Luther League, DVBS, and so forth. No secretarial work. Minimum salary $2,700 with a month's vacation. Please send applications to the congregation giving education, training, experience, references, age, and photograph.

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THE REV. WILLIAM E. HALL, pas St. Andrew's, Andrews, resigned in to accept a call to the U.S. Army laincy.

THE REV. HAROLD M. YODER, fo of Liberty, has accepted a call to Shepherd, Goldsboro.

DR. HUGH P. BARRINGER, forme St. Paul's, Salisbury, has now assume duties at Grace, Bessemer City.

THE REV. L. C. BUMGARNER becam tor of St. Paul's, Salisbury, Sept. 1, f ing his resignation at Lutheran Chape Gastonia. DAVID F. CC

PENNSYLVANIA:

Ephrata Church Dedicated; Penryn Church 200 Years Ol

LANCASTER—The new Trinity C Ephrata, was dedicated Sept. 14 Dr. Emil E. Fischer, president c Ministerium, as guest preacher. Th building, gothic in design, will se proximately 450 and is value $285,000. It is of brick trimmed Indiana limestone, has stained glass dows and hand-painted medallion signed by Howard Eiler, Reading.

A three-manual pipe organ has be stalled as well as a sound amplificatio tem. Radiant type heat has been Dedicatory speakers included Pastors J. Henry, Harold Fry, Robert Koehle Earl Rahn, David Noll, Malcolm Ei and Clifford Eichner; Seminarians Eichner and George Scherer assisted basement of the church contains a fellowship hall, seating 500 which wil be used for Sunday school purposes. building is the final unit in the pr including a new educational building and parsonage (1950).

ST. PAUL'S CHURCH, Penryn, cele its 200th anniversary this month. ning with a small log church, serve itinerant preachers, sharing various relationships with churches as far d

SYLVANIA . . .

ummelstown, Middletown, Harrisburg eading, the church has grown out of l buildings.

IST CHURCH, Elizabethtown, ded- its new $90,000 educational building 21.

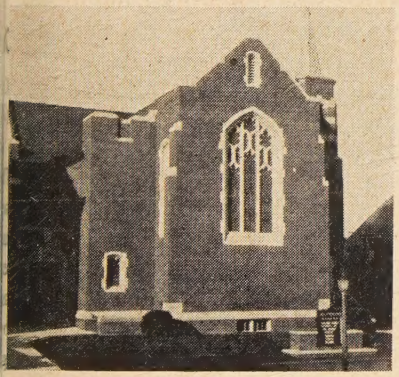
FOURTH ANNUAL Laymen's Retreat Lancaster Conference was the largest in attendance. Dr. Harry F. Baugh- president of Gettysburg Seminary, led ree sessions on Sept. 12-13 with scrip- meditations followed by three inspir- octrinal addresses and discussion pe- Twenty-five churches were repre- l at this retreat.

REV. DONALD STEWART, newcomer to Lancaster Conference, was speaker at the Sunset Service of the conference Luther League.

THE REV. RAYMOND MAY has resigned from the Chestnut Hill parish and has taken up his work at Shiremanstown, Pa. He's to be installed Oct. 19 by Gettysburg Seminary Professor Reginald Deitz.

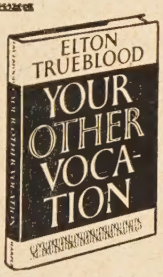
AT A RECENT post-Hannover meeting at Christ Church, Lancaster, Dr. C. E. Krumbholz and Pastor Alfred Long spoke.

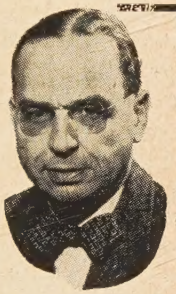
ERNEST J. HOH



TRINITY (Ephrata) Exterior

TRINITY (Ephrata) Interior





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IN CONCLUSION . . . . . .

MY GUESS IS that half of the United Lutherans going from the east to Seattle for our church convention this week have never been over the Rocky Mountains before. We Americans travel much, but seldom as far as across the country. America is too large to span comfortably in a two-week vacation trip.

Most people who go west these days are going there to stay. The huge population drift to the West Coast moves more swiftly than the migration of Europeans to eastern America in the 18th century or to the Midwest in the 19th.

I am one of those stick-in-the-groove people who never want to live in California. We seem to be a minority. Since so many are moving west, the church has a vast frontier field which has opened suddenly.

A dozen years ago the 62 United Lutheran congregations in the three West Coast states were nearly all small. Most of the pastors were imported from the east. It was lonesome to be cut off from the centers of Lutheran strength, to be a tiny minority in a region where even today fewer than a third of the people belong to any church.

IT'S STILL SOMEWHAT lonesome for the churches in the west. Until last month the nearest Lutheran theological seminary was 1,500 miles away. No convention of the United Lutheran Church had ever been held west of Omaha, and most people of the West Coast congregations were unable to attend a continent-wide gathering of their fellow-churchmen.

Sometimes pastors in the west have told me they think they made a mistake in leaving the well-established work in the east. Fortunately the leaders of their synods keep them moving ahead so briskly they haven't much time homesick. But people on any front likely to have their low moments.

It seems sure to me that go Seattle for our convention, even the travel expense is high, is a g vestment in the morale of the chu the west. This century of our c history in America may be judg cording to the imagination and ene are showing in doing something e about the great westward migratio

ONE PRACTICAL WAY we eas might take in showing our conce the church of the west is to make cial gift for the new theological nary that opened last month in Be California. We have our own sem to support in each of our synods, a did give something for the Pacific nary in our CHEY contributions. might find some extra dollars. would demonstrate our eagerness rapid strengthening of this western

Individuals and groups in churches could give special offeri be channeled through the congreg own treasury and sent on to the tre of synod. They would be a great e agement to our fellow-Lutherans west, I am sure.

Our offerings each Sunday for "" olence" help to provide funds for lishing new congregations on the coast. If we reach our United Lu Church goal in 1952 (we were no way on Sept. 20 . . . *see page 9*) be practically certain of a doze churches established in the wes year. There are other parts of A to think of too. But today, with a to Seattle in my pocket, I have th on my mind. —ELSON

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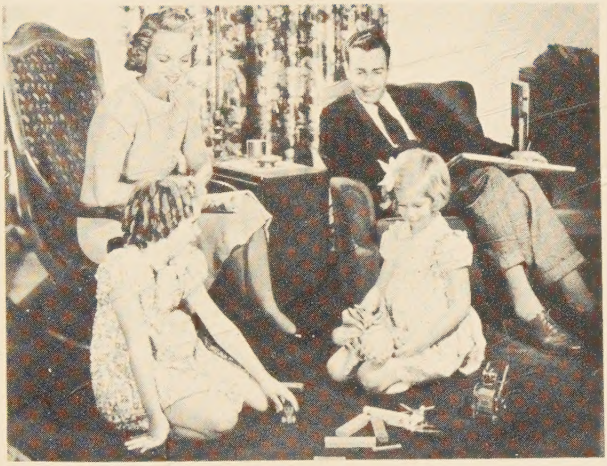

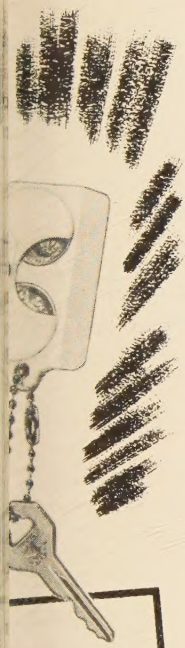

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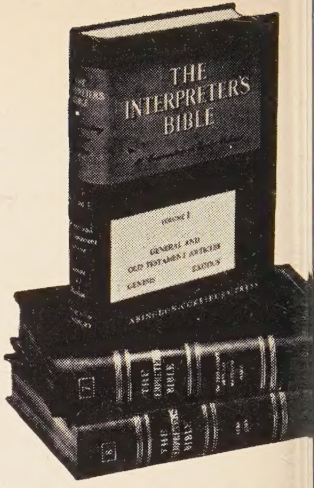

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